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HOW TO BE A CHRISTIAN

BY

THE GOSPEL OF JESUS CHRIST

BY

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NEW YORK CITY



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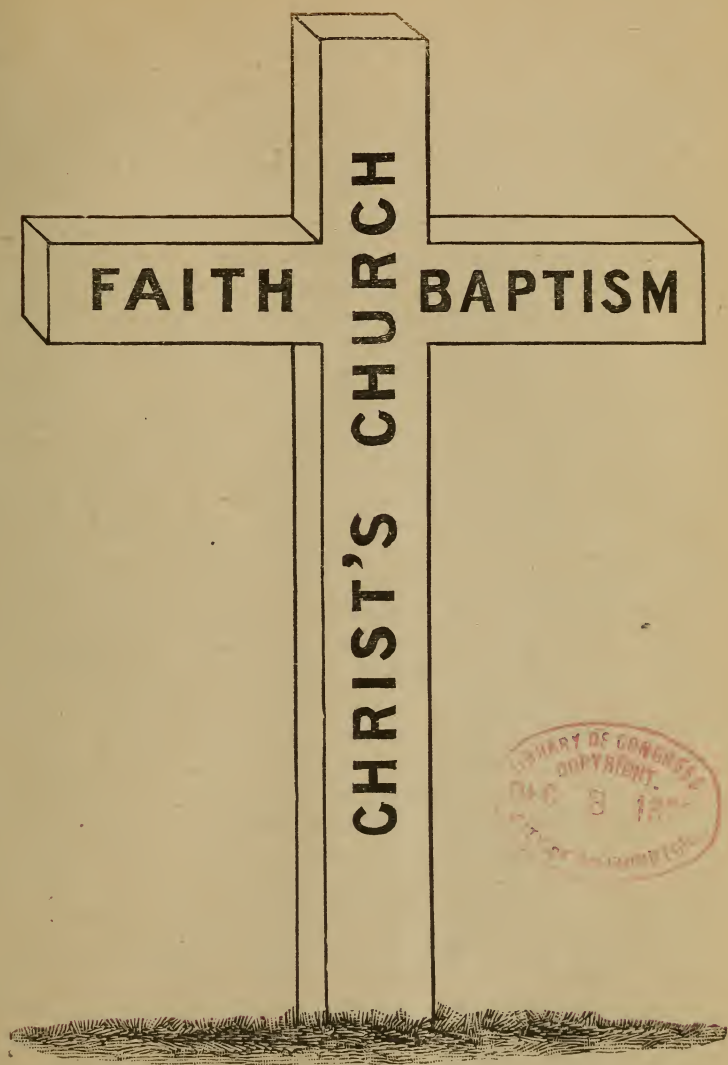
APOSTOLIC ERA.

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ROAD TO SALVATION



PREFACE.

The appeal of Pope Leo XIII. to the Anglican Church for unity of faith, brings up for consideration two very important points as precedents for its accomplishment. The first is, that the Roman Catholic organization claims to be the exclusive and only Christ's Church of the gospel, and the second is that the so-called apostolic succession carries with it the Divine powers which Christ gave to his twelve apostles.

We find nothing in the apostles' creed or in its elaboration, the Nicene Creed, that settles definitely these two points: In the apostles' creed we read, "I believe in the Holy Catholic Church (Christ's Church), and in the subsequently made Nicene Creed, "I believe in One Catholic Apostolic Church" (Roman Catholic Church). Every one must draw his own conclusion as to the reason why the first name given to Christ's Church was subsequently changed to the One Catholic Apostolic Church, as neither of these two points are found in the gospel, nor in the creeds of the Christian denominations which accept them, nor are they essentials for salvation; it is important for all christians to find out by what authority they are accepted, and whether they are accepted as a faith, or as a discipline, or as deductions.

The twelve apostles had the powers given to them by Christ of healing the sick, casting out devils, raising the dead, and forgiving sins, that they might possess the same powers that He used so successfully in His teachings. As the successionists of to-day are unable to perform these miracles, we naturally conclude that they do not possess the power to perform them, and we are therefore compelled to look into the gospel to find out how Christ disposed of those apostolic powers.

We find in Matt. xvi. 19, that Peter had an additional power of loosing and binding in Heaven and on earth. As the power is not explicitly explained we must look for some act or acts of loosing or binding done under it for an explanation; we fail to find a

single act of Peter's power of loosing or binding in the entire gospel. This was a permissive power to be used at the will of Peter, and was not a mandatory law. The possession of a permissive power does not of necessity demand its execution, and as there is no record in the gospel that Peter exercised that power, it therefore stands just where it was given without action so far as the record tells us.

The powers given to the twelve apostles were given to them personally by Christ, and if any other person or persons were to possess those powers they must have been given by Christ or given to some one authorized by Him to confer those powers upon others. If such powers were ever conferred, as they were very important, it should be recorded in as plain language as that used to confer those powers upon the apostles, and should not be assumed by implication. No powers of the kind having been given by Christ except to the twelve apostles, or given to the apostles to confer them upon others can be found in the entire gospel. We therefore say that biblically no such powers were ever given to any one except the twelve apostles. Even though it be claimed that the Holy Ghost was to instruct them, these teachings would be in harmony with Christ's teachings, and if anything different was given, it in like manner should be recorded to make the gospel complete on the subject.

Notwithstanding this we have never conversed with a catholic layman who did not believe that the apostolic succession carries with it the Divine powers given by Christ to the twelve apostles and that the Roman Catholic Church alone is Christ's Church. These claims as will be shown hereafter are infringements upon the social, political and religious rights of all christians outside of that organization. As a necessity this has produced in the past violent disturbances, destruction of property and has cost thousands of lives, and if continued the same results are possible in the future, as history repeats itself.

The claim that Christ's universal Church is confined to this particular organization, if true, would

defeat the object of its establishment, and hence, is inconsistent with the spirit of His gospel. We think there has been a wide misconception of what Christ's Church is as founded by Him. We all admit that the gospel contains all the laws of God necessary to salvation. We say that Christ's Church is the embodiment of the gospel, a Divine law, and is neither a material entity or terrestrial organization. We claim that all religious organizations are for religious instruction to induce people to accept the faith in the truths of Christ's gospel, and be baptized into His Church, when they will come under God's promise and law securing to them happiness hereafter if they continue to follow the other acquirements of the gospel, or punishment for sin.

Our effort in this little work will be directed to show the bearing of these two claims upon the prospect of christian unity, and more directly upon the social, political and religious rights of the citizens of the United States especially, and of christians generally.

THE APPEAL FOR CHRISTIAN UNITY.

This appeal is resounding throughout the length and breadth of the land and it clearly indicates a deep seated unrest. There is undoubtedly a cause for this condition, and in diagnosing the case if we can discover the cause, we may be able also to discover a remedy. The diversity of faith and belief in the various christian denominations is the real cause of the appeal for unity. It is therefore of the first importance that we should understand what belief and faith are and upon what foundation they really rest, and then to ascertain why such a variety of beliefs and faiths exist.

The terms belief and faith are used in the Scripture interchangeably and apparently have the same meaning in places, whatever may be the cause; belief is the reception of the information about Jesus Christ and His gospel as truth, and faith is the spiritual conviction of that truth as necessary to baptism into Christ's Church. Belief is entirely terrestrial, while

faith is entirely celestial when they are applied to christianity. Belief then is a conclusion we arrive at from information we derive from another or from others, while faith is a mental conviction deduced therefrom.

The only means we have of framing a belief in Christ and His gospel is the record we have in print and oral teachings of those who are educated in that print. We read and hear the entire gospel, and as a whole we conclude our belief, that it was the product of Christ's mind. The imprint has gone through many changes, not only by misprints, but by numerous constructions of some passages, and by different and varying translations.

In our belief, which should we follow, the mind of Christ, or any one of the various constructions, typographical errors, or translations from the original? We say most emphatically that our belief in the great truth of Christ's gospel is founded in the fact that Christ's mind conceived, framed and delivered it to the world. That misprints, misconstructions of particular words or passages or differences of translations are mere nothings, when taken in connection with the great truth that Christ's mind was the author of His gospel and that this we should believe and follow it in our faith.

The great question then is, have we the gospel as it came from the mind of Christ? If we have, or if all would acknowledge that we have, there would be no necessity for any further effort to obtain christian unity, it would follow as a resultant. If we have not the gospel as it came from the mind of Christ, where rests the fault, and on whom rests the responsibility? It must be either on those who recorded Christ's ideas or on those who have translated from the originals, or on those teachers who have construed those translations in the past, and at the present time.

However faithfully the apostles may have performed their duties in writing down Christ's words from memory on an average of fifty years after they were spoken, it would not be strange if they did not get the record exact from the mind of Christ, still

there is no doubt that they recorded the main ideas necessary to salvation. No man can tell at this remote period whether a word has been dropped or a word added at vital points by accident, or that the same result or worse has occurred in the translations by design. Here may be one of the causes of the various contentions in the christian world.

The bibles are considered by all christians as the standard of instruction on their obligation and duties. Is it then surprising that there are so many different sects, having different faiths, each of which take their authority from some one of the various bibles, no two of which issues agree. The first step then towards a christian unity, is to have a uniform bible, in every language, that shall agree with the originals in the Hebrew and Greek, and with existing laws of God, otherwise all efforts at a unity will be as futile as is the present condition of the christian faith.

There is a large class of christians who have the same creed of belief and hence are of the same faith on the points that that creed contains, because faith always follows and is deducible from belief. While these denominations have the same belief and faith, they have very differing disciplines, and it is from these that most of the christian confusion and contentions arise. To agree upon belief and faith on particular points of the gospel as cardinal, by no means binds to a belief and faith upon other points of the gospel as construed by some particular organization to support its particular discipline. These are not cardinal but discipline, the cardinal being the faith and the discipline the constitution of the organization.

As the creed is the foundation of belief and faith of all true christians, it is useful to the proper understanding of our effort to give it in full, and if our space allowed we would give the settled discipline or constitution of each of the christian denominations that have accepted and do accept that creed and deduced faith. Faith in a christian point of view is only effective and valuable as a preparatory step to baptism into Christ's Church, where there is but one Lord, one faith and one baptism.

THE APOSTLES' CREED.

I believe in God the Father Almighty, Maker of Heaven and Earth.

And in Jesus Christ His only Son our Lord; who was conceived by the Holy Ghost, born of the Virgin Mary; suffered under Pontius Pilate, was crucified dead and buried; He descended into hell, the third day he rose from the dead; He ascended in Heaven, and sitteth at the right hand of God the Father Almighty; from thence He shall come to judge the quick and the dead.

I believe in the Holy Catholic Church, the communion of Saints, the forgiveness of sins, the resurrection of the body, and the life everlasting. Amen.

This was the first creed adopted by the catholic organization and there must have been some important and controlling reason for the great change and the adoption of the Nicene Creed; hence we give it so that any one can make a comparison between the two and determine the cause of the change.

THE NICENE CREED.

I believe in one God the Father Almighty, Maker of Heaven and earth, and of all things visible and invisible.

And in one Lord Jesus Christ, the only begotten Son of God, begotten of His Father before all worlds; God of God, Light of Light, Very God of very God, Begotten not made, being of one substance with the Father; by whom all things were made; who for us men and for our salvation came down from Heaven, and was incarnate by the Holy Ghost of the Virgin Mary, and was Made Man, and was crucified also for us under Pontius Pilate. He suffered and was buried; and the third day he rose again according to the scriptures, and ascended into Heaven, and sitteth at the right hand of the Father, and he shall come again with glory to judge both the quick and the dead, whose kingdom shall have no end.

And I believe in the Holy Ghost, the Lord and Giver of life, who precedeth from the Father and the

Son, who with the Father and the Son together is worshipped and glorified, who spake by the Prophets, and I believe one catholic and apostolic Church. I acknowledge one baptism for the remission of sins; and I look for the resurrection of the dead, and of the life of the world to come. Amen.

It would seem to the ordinary reader that if the catholic organization had wished to have the Holy Catholic Church understood as Christ's Church, why did they not use the name that Christ gave it instead of using a substitute that required construction. We do not desire to attribute motives that cannot be reasonably drawn from recorded acts. Here we find them taking the first name, Holy Catholic Church, as construed Holy Universal Church, and then the changed name to One Catholic Apostolic Church, or one Universal Apostolic Church. Whose church, Christ's Church, or the Apostolic Church? Every one must be their own judge of the motives of the Roman Catholic organization, of which Peter was the head, of ignoring the name Christ's Church, and making the substitution therefor which has been named.

We do not see much difference except in one respect between the apostles' creed and the Nicene creed, the latter being more verbose and explanatory than the former. But there is one very great and vastly important difference in the one respect referred to. In the apostolic creed it reads "I believe in the Holy Catholic Church." What does this mean? All christians define it as Christ's Church because holy means established by Christ, and Catholic means universal, hence that the Holy Catholic Church means Christ's Universal Church. In the Nicene Creed it reads "I believe in *one* catholic apostolic church."

The result of making a new creed was to change the faith of the then christian world from Christ's Universal Church to the "one catholic apostolic church," because according to the theology of the apostolic succession the Pope had the power to do so. The effect of this change in creed was to narrow down Christ's universal church to the one catholic

apostolic church. It aimed to shut out all christian effort except it was made in the one catholic apostolic church, which was then and is now the Roman Catholic organization, the name having been changed while the creed substantially remains the same.

Let us now see what Christ's Church means, and what One Catholic Apostolic Church means. Two different things may have so nearly the same name that the one may be taken for the other. The word church was used by Christ in Matt. xvi. 18, for the first time in the scripture, and the declaration to build His Church was caused by Peter's announcement of faith that "Christ was the Son of the ever living God," as this faith was to be the rock and foundation stone of His Church. This faith for the christian is derived from a belief of the apostolic creed. The word church is applied to various terrestrial organizations, to various buildings and to various sects, but the meaning in these various uses depends upon the identity of the thing it stands for.

Hence we say that Christ's Church is the embodiment of His gospel and is a Divine law requiring a course of conduct specified in Christ's gospel, and is not a terrestrial entity or thing, while the word church used to denote entities or things differs widely in meaning from the word church used by Christ. To call His Church by its own name and give it its true position, would be to elevate it above the wrangling factions of earth, which carry its name only as a misnomer which is misleading. Let every theology stand on its own bottom and not dress itself in the assumed livery of Heaven for acceptance before God or man.

To recognize Christ's Church as the goal of the christian is the first step to obtain the means of getting there, which means Christ has laid down as simple and explicit. The after conduct is more complex and difficult and is pointed out by Christ in few but far reaching words, "Love God with all your heart, and with all your mind, and with all your soul, and your neighbor as yourself, on these two commandments hang all the law and the prophets."

If all the christian denominations of the world would accept the uniform faith deduced from the apostles' creed, that "Jesus Christ was the only Son of the living God and that His gospel was truth and that He was to judge the living and the dead," it seems to us that we would have substantially a christian unity on this basis. As it is now each denomination claims that they are right and that all the others are wrong.

To prove it each one dethrones Jesus Christ as judge, assumes His office, pitches into the others with arguments and documents, and dissensions, bickerings, quarrels and contentions fill the land as the result.

The appeal for christian unity is based upon the supposition of a diversity of faith. If this claimed diversity be well founded, to what is the faith to apply? Is it to Christ's Church, or to the terrestrial christian organizations? It certainly cannot apply to Christ's Church, for in His Church there is but "one Lord, one faith and one baptism." It must therefore be directed to the temporal organizations. Does the terrestrial organization as such have a faith? If any denomination does not teach the apostles' creed, the faith resulting and Christ's gospel, it is not a christian denomination, and the appeal does not apply to it. If then there are any which teach the apostles' creed, the faith resulting and the gospel, they cannot be called in Christ's Church, because the denomination as such cannot have faith and be baptized to enter Christ's Church, while any individual in that organization can accept the true faith and be baptized into His Church.

It therefore is apparent that the appeal for christian unity must apply solely to individuals, and the logical sequence is that it is an appeal for more members of Christ's Church and more effort to obtain them. No terrestrial christian organization can be truthfully Christ's Church, or to be in Christ's Church. The various organizations which assemble in Christ's name for teaching, being taught, or for worship, are recognized and approved of by Christ Himself, when He said "Where two or three are

gathered together in my name there will I be in their midst." This it seems to us settles the question as to any particular organization or congregation or assembly being Christ's Church.

In order to unravel the confusion that has arisen by using the name church for all such organizations we must ascertain from Christ's words what His Church is, and what the apostles' first organization for teaching His gospel was.

Matt. xvi. 13. When Jesus came into the coast of Cesarea Phillipi, he asked His disciples, saying "Whom do men say that I, the Son of man am?"

14. And they said, some say that thou art John the Baptist: some Elias: and others Jeremias or one of the prophets.

15. He said unto them "But whom say ye that I am?"

16. And Simon-Peter answered and said, Thou art the Christ, the Son of the Living God.

17. And Jesus answered and said unto him: "Blessed art thou Simon Bar-jona; for flesh and blood hath not revealed it unto thee, but my Father which is in heaven."

18. And I say unto thee that thou art Peter, and upon this rock I will build my Church: and the gates of hell shall not prevail against it.

19. And I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in heaven, and whatsoever thou shalt loose on earth shall be loosed in heaven.

20. Then charged He His disciples that they should tell no man that He was Jesus, the Christ.

21. From that time forth began Jesus to show unto His disciples how that He must go unto Jerusalem and suffer many things of the elders and chief priests and scribes, and be killed, and be raised again the third day.

22. Then Peter took Him and began to rebuke Him, saying, be it far from thee Lord: this shall not be unto thee.

23. But He turned and said unto Peter, get thee behind me Satan, thou art an offence unto me, for

thou savorest not of the things that be of God but those that be of men.

In the conversation of Christ with Peter, after asking him who he was, Peter answered "Thou art Christ, the Son of the Living God." Christ returned the salutation "Thou art Peter and upon this rock I will build my church and the gates of hell shall not prevail against it." The faith of Peter that Christ was the Son of the Living God was the rock on which He was to build His Church. This declaration settles the whole question as to who built Christ's Church, or whether it was built by others and called by that name we have Christ's word to deny it, for Christ said *He* Himself would build His Church, and this was done before any authority or power was given to His apostles.

This is clear and explicit that Christ founded and built His own Church without aid from any one, and it was a completed Church with "One Lord, one faith, and one baptism," an everlasting, universal, unchanging home, with "many mansions" for all who would accept the faith and be baptized. A church having the gospel for its constitution and laws to guide its members in conduct. Can any language express more clearly what Christ's Church is and who built it? It is a spiritual home here and hereafter for the christian.

Christ therefore gave no direction to His apostles to build His Church or about building it, or about building churches of any name or kind, but the trend of all His directions to them was to *teach* His gospel to the world after He founded and built His Church and proclaimed by His own teaching, his gospel; He adopted the plan of apostolic teaching after His crucifixion and resurrection. In order that those teachings should be as effective as His own, He conferred upon His apostles the same outward powers that He had found effective in convincing the people that He was the Son of the Living God. He therefore gave them powers to heal the sick, cast out devils, raise the dead and to forgive sins.

Language is used to convey ideas and is limited in

its application and construction to the ideas to be conveyed. What then were the ideas to be conveyed when Christ gave those powers to His twelve apostles? Was it to give those powers to all the men of Judea? No! Was it to give those powers to any other persons than His twelve apostles? No! Could they by reason alone of having those powers from Christ give those powers to the inhabitants of Judea or to any one of the pagan world, or even to any one of Christ's friends? No! They were therefore to use those powers themselves and for themselves, nor did they do otherwise, nor attempt to do so, as far as the record informs us.

The same directions which Christ gave to His apostles He gave His disciples before His crucifixion.

Matt. xxviii. 18. And Jesus came and spake unto them, saying "All power is given unto me in heaven and upon earth.

19. Go ye therefore and teach all nations, baptizing them in the name of the *Father*, and of the Son, and of the Holy Ghost.

20. Teaching them to observe all things whatsoever I have commanded you: and lo, I am with you always even unto the end of the world." Amen.

It is evident from these explicit directions to Christ's disciples and apostles that teaching His gospel was the substance of all His commands to them, so in order that their conduct and teachings should agree, they were confined in the execution of their ministry to the gospel alone. If, therefore, we find in claiming or doing what cannot be found in the gospel we must set it down as discipline which is action of the human mind without direct authority of Jesus Christ; while discipline may be advantageous or even pleasant, it must be held as distinct from divine commands, and should not interfere with the social, political or religious rights of others.

We therefore say most distinctly that the gospel does not contain the magna charta that the apostles had given to them in direct language the power to confer upon others, the powers conferred upon them by Jesus Christ. That those powers ceased in the death of the apostles, and this is one of the most

brilliant facts to show his wisdom. The powers given to the apostles was for a specific object, to make people more readily believe that Jesus Christ was the Son of the Living God, and when that was accomplished, the gospel remained for the universal use and enlightenment of the world.

If Divine authority ever conferred power upon a human being, there is no earthly power that could revoke that power except death, which is a Divine act. Christ knowing human nature, knew its weakness and the case of Peter, His favorite apostle, was one in point and like cases were possible and probable to occur. If he had confined the teaching of His Gospel to one particular line of men forever, humanity would assert itself and error creep into the teachings, as it did in various cases of heresy, and if those heretics had asserted their Divine authority, no earthly power could have dethroned them.

As we read the Apostolic and Nicene Creeds, under the Apostolic Creed the Divine apostolic succession was a discipline, while under the Nicene Creed it was made by the approval of the Pope, as part of their belief and hence a faith. Under the apostles' creed it is "I believe in the Holy Catholic Church," or in other words, I believe in Christ's universal church. In the Nicene Creed the same sentence reads "I believe in One Catholic Apostolic Church," that is, they believe in the Roman Catholic organization, made by the apostles, which they call Church after the name of Christ's Church. As the apostles founded the Roman Catholic organization, and if that organization is Christ's Church, then the apostles founded Christ's Church, so that Christ had nothing to do with founding His Church.

The vital question then can easily be answered. Did Christ found and build his Church, or did the apostles? We are compelled to take Christ's words in the matter as binding, and while the apostles did a great and good work worthy of their appointment, they cannot claim the high honor of founding and building Christ's Church. We have said that under the apostles' creed, the claimed Divine apostolic suc-

cession was a discipline. The succession consists of selection and then of ordaining by the laying on of hands, as a discipline which, in our judgment, is a good one, as it throws responsibility upon the ordainer for the selection of the fittest.

Divine authority must always be derived from examples of Christ or from declarations found in His gospel. As there are no declarations in His gospel that ordination by laying on of hands shall convey Divine authority, or that ordinations shall be done by the laying on of hands, or any particular form shall be used in ordination, it follows that the form of ordination adopted by the apostles by the laying on of hands was a discipline. If Christ had ordained anyone in order to set an example to be followed, it should be found in His gospel; but no such ordination can be found there, much less the ordination by the laying on of hands. Christ selected His apostles simply, without any exterior form.

It is claimed by the catholic clergy that the apostles' creed, the Nicene creed, and the creed of Pope Pius IV. are the same, and we admit that they are, except as to the name of the organization to which they are applied. Then why did it become necessary to change the name in the apostles' creed to the name in the Nicene creed, and then again change it to the name in the creed of Pope Pius IV. The reason is well known that the first change was made because the Holy Catholic Church being Christ's universal Church covered more ground than the Nicene name, "One Catholic Apostolic Church," while this name left out the word holy, which when restored made the name, One, Holy, Catholic Apostolic Church. This made Christ's universal Church by name The Apostolic Roman Catholic Organization.

As to the faith of the Roman Catholic organization, founded on the Apostles' Creed, we have nothing to say except in commendation, but to the name of the organization to which that faith is to be applied, we have something to say, for that is a social, political and religious question affecting the rights of individuals, which under certain circumstances can and

may become a serious one, menacing the peace and good order of society. Not satisfied with using the name of Christ's Universal Church, the church that Christ founded and built, they changed it to One Catholic Apostolic Church, the terrestrial organization founded and built by Peter, Christ's apostle, which made Peter the head of Christ's Church, instead of Christ Himself, and confirms the apostolic succession from a discipline into a faith.

Not satisfied still with the name One Catholic Apostolic Church, they changed it again to One, Holy, Catholic Apostolic Church, by the creed of Pope Pius the IV. about the year 1563 A. D., and still another addition was made to this creed by Pope Pius the IX., referring to the supremacy and infallibility of the Pope. The new creed of Pope Pius the IV. was made to meet what was denominated the errors of Calvin, Luther and other protestants. They were called heretics, and the object was to shut them out from the benefits of Christ's Church without they entered it through the Roman Catholic organization of which Peter had been the head.

All these changes in the creed did not affect the faith derived from the apostles' creed, except by applying the name of a terrestrial organization to Christ's Church, a spiritual kingdom, which gave strength and Divine Power to the priests, bishops, archbishops, to the cardinals and to the Pope. While the laity had nothing to do with the subject, they remained quiet and satisfied, and were even pleased with the idea that their teachers were vicegerents of Jesus Christ and thus stood in the steps of Christ Himself by the assumed apostolic succession. This is the equivalent to a little red blanket held out to the world and which has provoked opposition, discussion and retaliation, crystallizing and strengthening this organization till it has become one solid unit opposed to every other christian organization. This great fire has come from a little spark, and for which the Roman Catholics of to-day are not responsible. That little spark was the assumption of Christ's eleven apostles, that they could continue

their succession in Divine appointment and powers by the laying on of hands on whom they might select, and we say distinctly that no such authority in plain language can be found in Christ's gospel.

The result is that from its beginning until now, it has taught the true faith derived from the apostles' creed, and baptized into Christ's Church millions of human souls, but it has cost by martyrdom and other deaths thousands and thousands of valuable lives. What if the same discipline be continued, it may cost in the future, no man can tell or divine. This has arisen from the two claims set up by the Roman Catholic organization. The first is that it is the exact Church which Christ founded and built and called His Church, of which He was the Lord and Head, and the second is that by reason of Christ having given to His apostles certain divine powers to make their teachings correspond and be as effectual as His teachings of His gospel after the extinguishment of those powers by death, should be performed by men having the same divine powers and positions forever.

There is no necessity of making arguments about admitted facts, but consider the facts themselves and what they are. Did Christ found and build His Church or not? It is an admitted fact that He did, and therefore the existence of His Church is an admitted fact. Did the apostle Peter found and build the Roman Catholic organization? Either he did or did not. It is admitted that he did, and that it exists. Then here are two admitted facts; are they one fact as claimed by the catholics? To determine this we must investigate the construction of each, the object and use of each, and if they differ, the facts differ. Christ's Church is His spiritual kingdom, and extends all over the earth and includes heaven and is therefore universal. It is a fixed, finished and unchangeable condition and not an entity.

Then what is the Roman Catholic organization? The apostle Peter was appointed by Christ, the head of that organization, to do what Christ did in His teachings, and he fulfilled his mission in teaching Christ's gospel. What was the declared object of

those teachings? It was to inform the people of the truths of the gospel that they might prepare themselves by embracing the faith and be baptized into Christ's Church. It follows that Peter's organization was an institution for instruction in Christ's gospel, and they were precedents for faith and baptism. So that the organization was not to reach up to Christ's Church but was to furnish the material for it. While the appointed apostles followed Christ's directions in teaching, they seemed not to have understood the difference in the object of their teachings and the result of their teachings.

All christian organizations have the same object, and if they teach the gospel and the true faith and baptism, they produce the same result if they produce any. It then is apparent that the two facts referred to are independent of each other as facts, hence Christ's Church and the Roman Catholic organization are two separate and distinct facts and existences. Christ's Church is a spiritual universal kingdom, while the Roman Catholic organization is a terrestrial corporation, incorporated by the laws of every country where it exists to enable it to hold property and carry on its teaching of the gospel of Jesus Christ.

Let us examine the bearing which the claimed apostolic succession had upon the reformation. No one will deny the succession as it is called in the ordinary acceptation of the word; but this is not all that catholics claim; they claim that the succession was by apostles, having the same divine powers as the twelve, and not by the disciples of Jesus Christ. We would be willing and not only willing, but it would be a christian duty to acknowledge, that the entire succession from the day of Pentecost of priests, bishops, archbishops, cardinals and popes were each and all vicegerents of Jesus Christ and possessed all His delegated powers to the apostles if such claim could be found in His gospel, not by implication, or by construction, but by language as plain as that used by Him in making His apostles His vicegerents.

The apostolic succession by name or its equivalent is not found in the gospel, and hence is not a primary

truth of christianity. It is an assumed name not found in scripture. It is a good name if it only represented the succession in priestly offices of members of Christ's Church, without the claim of being His vicegerents. Names do not prove identities and the name of apostle does not make an apostle, no more than calling the Roman organization Christ's Church. In this connection we would say, that if by any strange construction the apostolic succession with its full catholic meaning be admitted, an indisputable fact arises, that no provision can be found in the gospel giving to anyone the power to revoke the Divine power given to an apostle, or degrade him from the performance of his calling, so that once an apostle always an apostle, until the Divine act of death closes his career.

It therefore follows that all the so-called apostles that seceded from the catholic organization were still apostles with all their Divine powers as reformers. Hence Luther and Calvin and others of the reformation were apostles of Jesus Christ with full power, and if they taught the true faith and doctrines of the gospel, they held the same Divine position as though they belonged to the organization under the name of Roman Catholic. If they taught anything different from the gospel, they were responsible to God for the sin and punishment would await them for that sin. They were responsible by the rules and discipline of the Roman Catholic organization and could be ejected from that organization, and denied the right to preach in that organization.

As an individual opinion, which does not amount to much, we think it a great pity that an organization that has done so much good in the past, by bringing through its teachings millions of human souls into Christ's Church, and has the prospect of doing the same in the future, should be handicapped by a discipline which is repulsive to over half the christian world. There was a time when it might have done good, but that day has passed, and in this enlightened age it certainly does more harm than good, for christianity is a democratic institution, and

not an aristocratic one, is a universal one and is not confined to one particular set of men.

Before the Reformation the Catholics occupied much of the christian ground, and in less than three hundred and fifty years they hold less than one half. From the statistics taken in the United States, the following is the result:

Washington, June 28, 1895. The census report covering the statistics of churches has just been issued. There are 142 distinct denominations in the United States, besides independent churches and miscellaneous congregations. The total number of communicants of all denominations is 20,612,806, who belong to 165,177 organizations of congregations. These organizations have 142,521 edifices, which have sittings for 43,564,863 persons. The value of all church property, used exclusively for purposes of worship is \$697,630,139. There are 11,036 regular ministers, not including lay preachers. There are bodies which have more than 1,000,000 communicants, and ten more than 500,000. The leading denominations have communicants in round numbers as follows: Roman Catholics 6,250,000, Methodist 1,000,000, Baptist 3,725,000, Presbyterians 1,280,332, Lutherans 1,230,000, Protestant Episcopal 500,000. In number of communicants and value of church property New York leads and Pennsylvania follows, but in number of organizations Pennsylvania is first and Ohio second. The increase in the value of church property since 1870 has been \$325,146,588, or nearly 92 per cent., while the number of churches has increased 42 per cent. The increase in the number of organizations is 126 per cent.

From this it will be seen that the Roman Catholics have 6,250,000, while five of the leading protestant organizations have 11,375,332.

Let us now examine what the fruit of the claim of the apostolic succession had upon the reformation. We take the status of things at the time King Henry VIII. of England applied to the Pope of Rome for a dispensation to put away his wife and marry another. King Henry was a member of Christ's Church in

good standing, and had become so through the Catholic organization of which the Pope was the head. The putting away of one wife and marrying another was a violation of the VII. commandment, "Thou shalt not commit adultery." Christ specifically defined this act as adultery, hence the Pope was compelled to refuse his consent.

When we speak of the Pope being the head of the Catholic organization, we do not mean the head by apostolic succession, but head of the terrestrial organization, and we think for success every christian organization should have a head selected from among the members of Christ's Church, by selection of the fittest. This Pope was the head of the Catholic organization by selection of the fittest from among the members of Christ's Church, and we presume was in the succession line from Christ's apostles by the laying on of hands.

If the powers given to the apostle Peter by Christ, Matt. xvi. 19, "I will give unto thee the keys of the kingdom of heaven, and whatsoever thou shalt bind upon earth shall be bound in heaven. And whatsoever thou shalt loose on earth shall be loosed in heaven," be construed literally, and the Pope had the same power by apostolic succession, then the Pope had the power to loose the bond of marriage between King Henry and his wife and bind them between him and another woman. This would be defeating Christ's own words and setting aside in other like cases His gospel.

Admitting by literal construction that Christ did give these powers to Peter while Christ knew the frailties of human nature down the ages, and that good Peter had denied Christ three times, and that Christ had called Peter Satan (Matt. xvi. 23). Is it not proof positive that He did not intend Peter's powers to extend beyond his life. At best under such plain and positive language, if Christ had intended it, he certainly would have given the power to extend Peter's powers to others in equally plain and definite language. No such language can be found in His gospel, nor can it be found by any

strained construction, and therefore we say that no such power was given to Peter to extend.

It is unnecessary to say that but for the Pope claiming to be the head of Christ's Church by reason of vicegerent powers derived by apostolic succession, this application of King Henry would never have been made. We do not go too far then in saying that the scenes enacted subsequent to this application would never have stained history but for this claim of the Pope.

We do not know what passed between King Henry and the Pope except his refusal to grant the dispensation. If the Pope had been a little more conciliatory and communicated to the King something in this wise, the result might have been something different.

"It is not in my power to grant you this dispensation, as it would be a violation of the VII. commandment, for Christ said, Matt. v. 32, 'But I say unto you, that whosoever shall put away his wife, saving for the cause of fornication, causes her to commit adultery: and whosoever shall marry her that is divorced shall commit adultery.' God has given you a conscience and free will to sin or not, therefore the sin will be yours, and the punishment will be yours without forgiveness." Is it not reasonable to conclude that this reproof, given in a true christian spirit, might have changed the result.

Among the powers given to Peter was that of raising the dead, and every one knows that neither the Pope or any other man can do that, as if the power was exercised it would defeat the organic laws of God. Is it not therefore worthy of the serious consideration of this powerful and useful organization in a way, to abandon a claim that if exercised would destroy that which by other conceded claims is calculated to build up and beautify for the glory of God. In our humble judgment such a course would remove deep rooted prejudices and would be a great impulse to its extension, and as we look at the question it would undoubtedly be the wish of every true christian.

We now will give some of the effects of the denial of the Pope to the application of King Henry, and

the result shows plainly that there was something deeper and stronger in the mind of the English people than the simple denial of a dispensation. King Henry was as bad a man as ever lived, and this feather thrown upon his deep seated prejudices, his passions flashed like dynamite to destroy everything catholic in his realm. It is unreasonable to suppose that such a trifle in itself could have moved all England to the steps taken against the Catholics, to confiscate their property, burn their churches, seminaries, and murder their people by thousands and tens of thousands, and deprive them of all civil rights. Still this was done through the reigns of King Henry, King Edward and Queen Elizabeth.

We do not pretend to say that all England approved of the course pursued by King Henry, but the scaffold or acquiescence was their choice. The King assumed the position of self-made Pope to the religion he established, and he had the Parliament at his back to enforce by law his conceptions. The Anglican organization was the result. It adopted the Apostles' Creed as its belief and the faith deduced therefrom, and of course adopted faith and baptism as a means of entering Christ's Church, and thus they became a christian organization, having placed itself upon the foundation principles of the christian religion. About its discipline we have nothing to say, being outside the subject matter in hand.

The same spirit of persecution was continued in 1850 by an attempt to pass in Parliament what was called the penal bill. We extract a few passages from the letters of the Rev. D. W. Cahill, D.D., a Catholic Divine, to Lord John Russell, of date November 4th, 1851. "We charge you before a revengeful heaven with the exile and death of our people; both crimes lie at your door, and you have added ingratitude to cruelty; we honored you, we followed you. You did not so much surprise us by the introduction of your penal bill as by the historical falsehood and insulting bigotry of your speeches. They were unworthy the historian, below the dignity of the statesman and dishonorable to the man. A third rate

orator amongst your own party, and a fifth rate speaker in the whole house, you never could lay claim to distinction, except from the supposed honesty and liberality of your political opinions; but now your inconsistency and your bigotry having torn from your face the mask which concealed your mediocrity, it is agreed that the foremost leader of the Whigs has been befittingly transformed into the last hack of the tories."

* * * * *

"Alas! alas, where shall I begin to tell your political career as regards poor trodden down, faithful, persecuted Ireland? Nor is it with ink or paper I would attempt a description of the woes of your rule. No; no! my lord, the deserted village, the waste land, the unfrequented chapel, the silent glen, the pale face and the mournful national voice, stamp the history of Ireland with the deep, deep impression of your administration; while the ferocity of the unbridled landlord, and the terrors of the uprooted and mouldering cabin, and the cries of the houseless orphan, and the tears of the broken-hearted widow, and the emigrant ship, and the putrid workhouse, and the red oozing pit of the coffinless and shroudless dead, these, these, Oh! all these are all the thrilling and eloquent witnesses, to publish to coming generations and to unborn Irishmen the character and the laws of the Russell cabinet. Ah! Sir, when you had read of the terrific facts of the mother living on the putrid remains of her own child; and when you saw the awful account of several cases of the dead bodies of the poor Irish being exposed for days in unburied putridity, and devoured by dogs in this unheard of state; and when you had heard the cries that were wafted across the channel for help, and those that rose to heaven for mercy from Skibbereen, from Ballinasloe, from Kilrush and from Ballinrobe—has your heart, sir, ever smote you with remorse? that you heard these cries of Ireland with a pitiless composure and sent to starving and dying millions a heartless pittance from your overflowing treasury? History tells the remainder, and history repeats itself."

CHRIST'S CHURCH.

We ask the all-important question, was Christ's Mission on earth to establish terrestrial churches, so called, or to establish the christian religion upon the laws of God, and upon the teachings in His gospel? Some may answer this question that His mission was to establish terrestrial churches, but the consensus of opinion we believe would be that His mission was to establish the christian religion and His church as the receptacle. We all understand what a terrestrial church is, and a number of them is also called the church of the denomination. For what object are such structures made? They are places made for people to assemble in, and hear the word of God explained and taught: and by such teachings some are converted to the true faith and are baptized into Christ's Church, they are also used by them as places of worship.

Christ gave to His twelve apostles a mandatory law to teach His gospel to all nations, but we fail to find any directions by Him to them to build terrestrial churches or teach in such churches. The word church is used to represent so many different entities that there has been great confusion resulting by using the same word to represent these entities. Christ first used it to name His spiritual Church, and many therefore believe that the name governs the entity and not the entity that governs the meaning of the name. To show that the terrestrial churches are not precedents to the achievement of Christ's Church, we refer to Acts ii. 47. "And the Lord added to the church daily such as should be saved."

From which we learn that no one can be saved except they get into the church. The question is, what church was meant, the church that Catholics call Church, or Christ's Church? Were there two churches, Peter's and Christ's, or was there but one church? If so, who had the title to it, Peter or Christ? Christ spoke of His church and said He would build it upon this rock, that He was the Son of the Living God and the truths of His gospel. Peter was simply a teacher of Christ's gospel with permis-

sive powers given him by Christ, but we fail to find any record that he ever used these powers, nor is it evidence that the possession of powers necessarily calls for their exercise.

What is Christ's Church? We answer that it is substantially the gospel of Jesus Christ and the constitution of the christian religion, and is not a material entity or terrestrial organization. It is made up of laws of God, reiterated by Jesus Christ, and those laws are conditional promises of God and Christ to mankind for obedience or disobedience of other laws of the gospel. These promises of God and Christ are the head and controlling laws of the christian constitution.

These laws are the proclamation of Jesus Christ to mankind to show them the road to salvation and His Church is that road. Then what are the guide boards that He nailed to His cross to conduct the christian into the gates of His Church? Belief that He was the only Son of the Living God and faith in the truth of His gospel. The next is baptism into His church, which is sealing the covenant of the promises of Christ and God to mankind that thereafter each one covenanting shall live up to the requirements of the gospel. They are then in Christ's Church where there is One Lord, one faith and one baptism.

There must of necessity be a clear distinction made between a divine law and the subject upon which the law operates. As for example, the law of gravity operates universally and always the same, and by its use we are enabled to carry on all the business of life, and without it we could do nothing.

Important and useful as the law is, in the apostolic times the law was unknown, yet the people had the free use of it then as they have now, and so it was with many other laws, but lately discovered. The discovery of a law changes nothing, but may explain many things that before were strange and sometimes mysterious. How absurd it would be for any one knowing what the law of gravity is, and how it acts, to call the houses, buildings, and the community occupying them the law of gravity.

Let us then give Christ's Church its proper name

and position as the head law of the gospel governing all its other laws and all terrestrial organizations teaching the gospel. Ten thousand years of teaching an error will never make it a truth, though it may be difficult to acknowledge it.

The gospel record is our christian law, and to it we must refer all our conclusions and differences of opinion. The law has two objects, one of reward in the life to come of a state of happiness for obeying the law in this life, and one of punishment for disobeying it. The gospel plainly sets forth these two positions, and they are confirmed by the word of God and promises of Jesus Christ. These promises are the Grand Magna Charta of the Christian framed in Heaven and sent to earth in escro with Jesus Christ, and He has established His Church to be the dispensary of them to the people of the earth.

What are the conditions under which man can avail himself of the benefits of the Magna Charta and become a party to the agreement? The conditions are so plainly laid down by Christ that there can be no misunderstanding them. These are belief in Jesus Christ as the Son of the Living God, and of the truths of His gospel, or in other words, that Christ is God's authority. This belief being perfect, involves the faith in the plan of christianity as Divine.

The convert then is prepared on his part to accept the Magna Charta and close the agreement between him and his God to thenceforward follow and obey the teachings of Christ's gospel.

Christ's instructions as to what the converter is to do to accept this agreement and affix his seal. They are—that he is to be baptized into his Church, when the agreement between the parties becomes a binding law, and the accepting party becomes a member of Christ's Church, and this agreement being of Divine authority, no human power can depose him. Once a member always a member, and if he commits sin God will punish him, but no earthly power can do so.

If he belongs to a religious organization, with by-laws as discipline, he can be deposed as a member of that organization, or such other action as the by-laws

may designate ; but no action of the organization can interfere with any Divine law, or with the agreement between God and Man, the Magna Charta.

This Magna Charta contains all the required relations between God and man on and after its acceptance by any human being. He binds himself, or she binds herself to obey all the laws of God, material and spiritual. He or she is then in Christ's Church, and this is what the name means. Its institution by Christ was to be universal for the benefit of all mankind, and hence was not to be confined to any section, or to any particular organization. It is more than everlasting, for it will survive all temporal things and all existing laws except itself, and will be co-existent with God.

As faith in the truth of Christ's gospel is an all-important point, it is essential to know just what that faith requires. There are so many constructions of the declarations of Christ, that some may be confused in determining what construction they should follow. It must be remembered that Christ requires faith in the truth of His gospel and not in any particular construction of them ; mankind is so peculiarly constituted that they do not all see things alike, and hence draw different conclusions from the same statement. Christ in His wisdom knew this fact, and hence did not state any particular construction of His gospel as the essential to the true faith.

A christian to be eligible for baptism into his Church is only bound to have the faith in the truth of His gospel. That truth may or may not be the construction in exactness which he has been taught, or which he has understood from his reading, and if he has used his best intellect in endeavoring to sift out the exact truth, he will not be held responsible if over this he believes in the truth of Christ's gospel. It is the intention and determination to believe the gospel as truth, that is the essential to be the faith, and not in any particular construction. Therefore have charity, and judge not that you may not be judged.

We will now give the mandatory laws of Jesus Christ which the Christian must obey after entering

His Church. These consist of God's organic laws which Christ was sent on earth as a Missionary to teach to the world, which He did, and then He appointed twelve apostles with certain Divine powers to teach as missionaries from Christ, the nations of the earth.

LAWS THAT CHRISTIANS MUST OBEY.

GOD'S ORGANIC LAWS.

To accept God as the Creator of all things Visible and Invisible.

To accept Jesus Christ as the Son of God and as His Missionary to the world, to establish the Christian religion and to be the Saviour of mankind.

To accept the Holy Ghost as the mind of God and Jesus Christ.

To accept God's material and immaterial laws, and for obedience of them rewards of happiness in the life to come and for disobedience of them, punishment.

TEN COMMANDMENTS GIVEN TO MOSES.

- I. Thou shalt have no other gods but me.
- II. Thou shalt not make unto thyself any graven image nor the likeness of anything that is in the heavens above or in the earth beneath or in the waters under the earth. Thou shalt not bow down to them nor worship them, For I the Lord thy God am a jealous God and visit the sins of the fathers upon the children unto the third and fourth generation of them that hate me and show mercy unto thousands in them that love me and keep my commandments.
- III. Thou shalt not take the name of the Lord thy God in Vain, for the Lord will not hold him guiltless that taketh His name in vain.
- IV. Remember that thou keep Holy the Sabbath day. Six days shalt thou labor and do all that thou hast to do, but the seventh day is the Sabbath of the Lord thy God. In it thou

shalt do no manner of work, thou and thy son and thy daughter, thy man servant and thy maid servant, thy cattle and the stranger that is within thy gates. For in six days the Lord made heaven and earth, the sea and all that in them is, and rested the seventh day. Therefore the Lord blessed the seventh day and hallowed it.

- V. Honor thy father and mother that thy days may be long in the land which the Lord thy God giveth thee.
- VI. Thou shalt do no murder.
- VII. Thou shalt not commit adultery.
- VIII. Thou shalt not steal.
- IX. Thou shalt not bear false witness against thy neighbour.
- X. Thou shalt not covet thy neighbour's house; thou shalt not covet thy neighbour's wife, nor his servant nor his maid nor his ox or his ass, nor anything that is his.

CHRIST'S TWO COMMANDMENTS.

- XI. Thou shalt love the Lord thy God with all thy heart and with all thy soul and with all thy mind.
- XII. Thou shalt love thy neighbour as thyself. On these two commandments hang all the law and the prophets.

The other mandatory Laws of Christ's Gospel are prayer, faith, baptism, the Lord's Supper, and the most useful and important one given to His apostles was to preach the gospel to all the nations of the earth.

CHRISTIAN ORGANIZATIONS.

These organizations have grown out of the necessity of spreading and teaching the gospel of Jesus Christ. They were unknown in their present shape at the time of the early teachings by the Apostles.

There was then but one embryo organization of which Peter was the head, and no laws existing by which it could be recognized to enable it to hold property and build buildings for places of meeting for instruction and worship. It then did not exist as it now exists with civil law to enable it to hold property, build cathedrals, seminaries, and various other places for teaching and spreading the gospel. We fail to find anything in Christ's instructions to the apostles directing such organizations or the building of such buildings.

His instructions to His apostles were to teach His gospel to all nations, and that gospel contained everything necessary for faith, morals and practices. Did Christ give His apostles the sole right to teach His gospel? We think not, as that would defeat the very object He had in view of spreading His gospel.

Did Christ direct or empower His apostles to appoint men in His name to teach the gospel? We do not find any such thing in His gospel! Did he deny to any one the right to teach his gospel? We answer most emphatically No! Then if any one teaches the truth of His gospel with good intent to make converts to the Christian faith, how does his position differ from that of any other teacher of the same things? As teachers both stand on precisely the same footing and foundation, they both teach the essentials for salvation, both are members of Christ's Church, both pursue the same conduct for the Christian prescribed by the gospel.

The question naturally arises in one's mind why they did not use the name of Christ's Church in the Apostles' Creed instead of the "Holy Catholic Church," and why they changed that name in the Nicene Creed to "One Catholic Apostolic Church?" The name "Church" is the noun in the three cases, when it is used and "Christ's" "Holy Catholic" and "One Catholic Apostolic" are the adjectives, making the kind of Church meant in each instance. "Holy Catholic Church" or "Holy Catholic" or "One Catholic Apostolic Church." or "One Catholic Apostolic" are not to be found in Christ's gospel;

they are therefore not biblical and must be treated like any ordinary language as not inspired.

There is one other saying in the Apostles' Creed that we do not find in the Gospel, the "Communion of Saints." This with the Holy Catholic Church are subjects of construction, while all the remainder of the Creed is found in the gospel.

As there is but one Church mentioned in the gospel, we are bound to construe Holy Catholic Church as the Holy universal Church of Christ, and the Communion of Saints which at that time referred evidently and of necessity to the apostles' agreement in faith.

The Nicene Creed covers considerable more ground than the Apostles' Creed, as will be seen by any one reading the two, but cannot be regarded as an abrogation of the Apostles' Creed but an extension of it, so the catholics were sure of being right and they believe and practice upon the two as one. It is not strange therefore that they should believe in the One Catholic Apostolic Organization which they founded themselves, a privilege which any Christian Organization has as of inherent right. We therefore say distinctly that the Roman Catholic Organization has the right to make its own discipline, frame its own constitution and practice their own worship, provided they do not interfere impliedly or otherwise with the social, political or religious right of their neighbors or others.

It is well for us to consider the true positions and conditions of religious organizations without any squeamishness as to terms. They are business organizations having for their purpose the accomplishment of a certain end, and this is the object of every earthly organization and of all individual or collective effort. The object to be obtained by religious organizations is to lay up treasure in heaven, while the object of all other earthly effort is to lay up treasure on earth. No wonder why religious organizations have different discipline and pursue different means of accomplishing the same end. One set of men consider the course they pursue the best to accomplish their object, while another think differently and pursue another course, each finally arriving at the same end.

This is a universal rule applied to all earthly efforts.

All business Christian Organizations follow the same general principles in their pursuit that stimulate all other business pursuits, and that is to take such a course of action as to produce the greatest result by taking the best means according to their judgment of conducting the business. Scarce two farmers ever till their ground alike for the same crop; scarce two merchants pursue the same course in business, nor any two corporations aiming to accomplish the same end. Yet the two farmers are rewarded with the same crops; the two merchants make equal amounts of money, and the two corporations serve the community with equal success. It is therefore apparent that it is not the particular manner of doing the business of the discipline of Christian Organization that is controlling and essential, but to accomplish the required result and reach the goal.

As a necessary result for success, every organization and every industrial effort must have a head, and the organization be guarded by conventional rules, and when applied to governments terrestrial, or governments celestial, these rules are called laws. The religious organizations being comprised of part of the people governed, must of necessity come under the governmental law. So that these organizations are recognized as business organizations and are incorporated like them, with power to transact their business, hold property and do all other things authorized by their charter.

They then perform all the duties as a citizen required of them by the law. Among those duties are the payment of taxes necessary to the payment of the legal expenses of the government. These taxes are generally remitted on the property of the religious organizations; other taxes however are not, and the money thus obtained passes into the public treasury to be used according to law. The title of the tax payer to his money ceases on its payment. No one can therefore ask to have the money thus paid returned to him for his uses in promoting his individual interest, or that of the organization to which

he belongs, and if he does, it is incipient mutiny against the law of equal rights and equal privileges.

These religious organizations are chartered under the tacit understanding that they will not disseminate among the peoples disintegrating elements, such as the possession of individual powers and distinctions, which they deny to those granting such privileges, or to any one else on the earth. Hence these powers and distinctions should be founded upon plain language in Scripture, and should not be claimed to be derived from deductions and doubtful constructions. In this Government of equal laws, equal rights, and equal privileges, such unequal doctrines must in the end produce conflict. There is conflict now in opinion and as that strengthens and grows, each party becomes stronger and stronger in their opinions till history repeats itself.

If these claims of the Catholic Organization were necessary to Salvation of Souls, and they were found in plain language as other requirements are, in Christ's Gospel, we would ask that they should be posted in letters of gold on every door-post in the country; but they are not claimed to be such, nor are they, but are a discipline of the organization made by individuals and continued by others who were and are alone effected by them directly, while they have a bearing upon the exclusive reception of that religion and go to sustain the Theology that this terrestrial organization is alone the true Church of Jesus Christ.

There is great stress put upon the following passage to show that the Roman Catholic Organization is alone Christ's Church.

Matt. xviii. 15. Moreover if thy brother shall trespass against thee go and tell him his fault between him and thee alone; if he shall hear thee then thou hast gained thy brother.

16. But if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses every word may be established.

17. And if he shall neglect to hear thee tell it unto the Church, but if he neglect to hear the Church, let him be unto thee as an heathen man and a publican.

Here was a legal moral question to be decided, and we have Christ's method of deciding it. He told them to refer it to the Church. What Church? This was before the Apostles commenced their ministry and before any organization of the Catholics. At that time there was but one Church, and that was Christ's Church which He had proclaimed, and He referred this legal question to the law of His Church.

The Church being the head law of the gospel, it was natural that He should refer all moral questions to it for decision.

This principle is more clearly set forth in another passage, Luke x. 25. And behold a certain lawyer stood up, and tempted him, saying Master what shall I do to inherit eternal life?

26. He said unto him, What is written in the law? How readest thou?

27. And he answering said, thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind, and thy neighbor as thyself.

28. And He said unto him, thou hast answered right. This do and thou shalt live.

Christ there approved of the lawyer gaining knowledge by reading the Scripture without the aid of any terrestrial organization, which is a very important point in this discussion.

COMPOSITION OF CHRISTIAN ORGANIZATIONS.

These organizations are composed of three classes of people namely,—Those who attend meetings held for instruction only, those who are legal members of the organization, and members of Christ's Church who have been baptized into it.

The first class are those who are attracted for various reasons, from curiosity, desire to see and be seen, to gain religious information and so on. The second class are the essential material of the organization, are legal members of it and constitute the business portion of the congregation, make the by-laws and

assist in establishing the Discipline. The third class occupy in a congregation two positions. One as a member of the business organization, and one as a member of Christ's Church, having accepted the faith that Christ was the Son of the living God and been baptized in that faith.

All Christian organizations that accept the Apostles' Creed as the basis of faith, are entitled to the appellation of Christian Denominations, and all those who do not, are not entitled to that high distinction. That creed embodies the landmarks of Christ's Gospel. The manner of organization of these denominations being mainly done by business men having business views of things, they naturally mix up terrestrial matter with the principles of religion, and hence they have disciplines which are not contained, or to be found in Christ's Gospel. Still the teachers teach the principles of the gospel in addition to the carrying out the required discipline and as far as they teach Christ's Gospel, they are teaching Christianity; but if the discipline does not bear directly upon it, they are talking to the wind about subjects not connected with the Christian religion.

The machinery of discipline in some organizations is so cumbersome and onerous, that it discourages the layman from undertaking it, instead of inviting him by the simplicity of Christ's teachings. This state of things involves the necessity of laymen thinking for themselves and striking out to discover the simple kernels of Christianity. It now takes a candidate for the ministry to go through a regular course of Seminary Studies to find out what he is to teach of the gospel and discipline of his denomination, for we call discipline all that is preached in the pulpit outside the gospel of Jesus Christ.

Most of the quarrels within denominations and betwixt denominations are due to points of discipline, and these are generally called heresies. They are simply differences of opinion as to whether the teacher is following the discipline or not. There are very few cases of heresy upon the fundamental doctrines of Christianity. The greatest Christian quarrel

of the world which resulted in the Protestant Reformation was caused by a point of Discipline of the Roman Catholic Organization by reason of King Henry VIII. being a catholic; the question at issue had to be referred to the Pope.

There is nothing in the Christian world that requires so rigid an examination and amendment as this subject of Discipline. The gospel of Christ and the principles of Christianity will take care of themselves, but the main machinery of the mode of this dissemination requires revision because it is continually changing.

That the layman may be relieved of responsibility of errors of construction and general teachings outside of the gospel, he must himself know what the requirements of that gospel are for his salvation. If he can by any means arrive at that information, he can discard all teachings inconsistent with it.

Accident, education, association and various other causes bring him into attendance of a given denomination of Christians, and he becomes a member of that denomination, without, as a general rule, being able to assign any reason for doing so. He has a responsibility of his own, as well as the ministers who teach him. He should first ascertain whether that denomination accepts the Apostles' Creed as the basis of faith, which is that Christ was the only Son of the living God and that Christ's Gospel is truth, and that the true faith and baptism are essential to become a member of Christ's Church, and as a member he is bound to live according to the requirements of the Gospel.

Every layman taking an interest in his Salvation should know these basic principles of Christianity, and it is easy for him to ascertain whether these are the acknowledged principles of the denomination to which he proposes to belong, and if his enquiries are assured in the affirmative it is a Christian denomination and safe for him to trust himself and his salvation to its teachings and instruction. The community of interests between the teacher and the layman are such that enquiries by the layman should

not be considered as an interference with the prerogatives of the teacher, but should be evidence to him of a deep interest in the subject.

The responsibility for digressive preaching from the Gospel in pulpits, is not alone the responsibility of the preachers, for the layman should inform himself so as to be able to check such digressions by conciliatory objections. This would have the effect of doing away with much of the useless and often damaging harangues frequently heard from itinerant preachers in pulpits consecrated to the services of God. If the Christian literature, and pulpit oratory of the day could be infused with more Christian Charity and love, they would all come nearer obeying the Eleventh and Twelfth Commandments of Jesus Christ.

GOD'S ORGANIC LAWS.

The great scheme of existence of all things which culminate in the establishment of the Christian religion should be considered as a unit, and that religion and the acts which brought it into existence as the crowning factor. Without this view, Christianity standing alone upon its merits even, fails of the proofs and support which it has when linked into the chain of events which led up to its establishment. In fact it is impossible to see how a full and clear conception of Christianity can be arrived at by any reflecting mind without a knowledge of every preceding element upon which it depends for its existence. We do not wish to be understood as saying that a person cannot be a sincere christian and enjoy all the benefits resulting therefrom without the knowledge of every preceding step in this chain of events.

How is a knowledge of these events to be obtained? As the first and all important requisite at least, the enquirer must believe in God the Author and Creator of all things, visible and invisible, and believe in the inspired record of the Creation and the Jewish religion in the original Hebrew of the Old Testament and in Christ's Gospel in the original greek in the New Testament. Without this belief the inquirer

would be limited to what he sees in nature, and what he could hear of Jesus Christ as a man and not as man and God in combination. Even this knowledge should be sufficient to lead his mind on to investigate the further and loftier subject, but with this limited belief and knowledge he would be unqualified to reach the true name and position of the Christian. Assuming then that the enquirer believes in God, in Jesus Christ, in the inspiration of at least that portion of Scripture relating to the Creation, to the Jewish religion, to the Christian religion, and that God and Christ have the same mind usually called the Holy Ghost, he is prepared to enter upon the facts of God's Organic Laws.

The Creation and the Organic laws resulting for the regulation of all things, is the normal idea that presents itself to the reflecting mind. Following the creation in the order given in the Genesis, we see the controlling principle that governs all things, namely, the dependence of one thing upon another. Thus the order of creation begins by God creating space, or room to put His other Creations in, and called in the Hebrew heaven or expanse, and then the creation of primordial matter, (earth without form and void), then the light, then the waters, then the dry land (earth primordial matter combined), then the gathering together the waters to make seas, lakes and rivers, then the planting of the Vegetable Kingdom, then giving motion to the Heavenly Bodies to give us days, nights and seasons, then to create the inhabitants of the waters and the animal kingdom, and finally to make Adam (incorrectly translated in all Bibles "man" because in Gen. v. 2, Adam is specifically defined as "male and female" created in the day of creation and named Adam, and then created The Adam (mistranslated man) the husband of Eve, and then another class of male and female, making in all of human beings created one class of male and female under the name of Adam (the Gentile race) and The Adam the husband of Eve and the other class of male and female being Hebrews.

The first chapter of Genesis in our judgment *is the most important one of the entire Bible*, as it is the history of the foundation of all God's works, and of all His laws, material and immaterial, and is of necessity the ground work of the Christian religion, and still it is the most neglected portion of Scripture, and probably for the reason that there are so many mistakes of translation that have run so long, no one is desirous of being the first to rectify them. It has thus become the least understood of all the Bible.

The Creations, the establishment of the Organic Laws of God, the creation of mankind, the establishment of the Jewish religion, the sending of Jesus Christ as a Missionary from God to the world, His teachings, His examples, His crucifixion, His rising from the dead, His ascension, leaving behind Him His established Church, are links in the great chain that bind man to his God. Each link is of equal binding strength upon humanity and the Christian's education should embrace them all equally.

The importance of each link in the chain can be readily seen by asking the question, what would the Christian religion be if any one of them was eliminated?

The question answers itself and shows the importance of each and every one of them to finish the beautiful structure for the instruction and admiration of the Christian Student. Independent of the information as to the God plan of Christianity these links will serve a double purpose as elucidations of the main subject and as coincident proofs of the record where they are found, for the scientific proposition is that when two straight lines coincide in two points, they coincide throughout. The one straight line being the inspired portions of the Old and New Testament, and the other straight line being the Organic laws of God, and by comparing the two any number of coincidences can be found.

It is well then to see what the Organic laws of God are as defined in nature, and in the Scripture Inspiration both natural and spiritual.

THE ORGANIC LAWS.

God the Creator of all things visible and invisible.

Jesus Christ the Son of God and Saviour of mankind.

The Holy Ghost the mind of God and Jesus Christ.

The material and immaterial Laws of God governing the Universe and mankind.

Obedience of mankind to these laws.

Rewards in the life to come to mankind for obedience to them, and punishment for disobedience.

The Ten Commandments delivered by God to Moses.

These laws were all established within the six days of Creation and have continued unchanged to the present time, and will continue so to the end. Is it then of consequence that the Christian should understand the first chapter of Genesis, which, when investigated, clearly and accurately gives the full account of the bringing into existence by the fiat of God, every conceivable entity with its qualities as a first form, and as a necessity of Divine Laws for their continuance and regulation.

We look with amazement and wonder at the Sun, the Moon, the Planets and the Stars in Space, and why? Because of their immensity, and of their value to mankind. Each creation is dependent upon another, and all centre in use in support of the human races, and thus they become the avowed objects of creation. The more closely and minutely we examine all these things, the more the investigator becomes convinced that the design of God was to place man at the pinnacle, and all else under him. To illustrate this idea and show its magnitude, thereby to gain some conception of man's importance in the Universe, we quote an article from Chamber's Journal:

“THE DISTANCE TO THE STARS.”

“Astronomers agree in fixing the distance of the nearest star at 22,000,000,000,000 miles, and we are probably not far from the truth if we set the dis-

“tance of Sirius at about 100,000,000,000 miles. It
“is calculated that the ball from an Armstrong 100-
“pounder quits the gun with the speed of about 400
“yards per second. Now, if this velocity could be
“kept up it would require no fewer than 100,000,000
“years before the ball could reach Sirius.”

WHAT WE SEE AND KNOW.

It is admitted that there are now and have been since the establishment of the Christian era, six distinct races of humanity upon the earth, and if they are reproduced in purity of type without hybridity, the reproduction will be the same in each race. These races are the Caucasian, the Mongolian, the Malay, the Indian, the Negro, and the Hebrew. At the time of the establishment of the Christian religion, these races were all on the earth, and are now here, and the Christian is bound to acknowledge and not deny this Organic law of God. True science and an every day observation have developed and traced in action the laws of reproduction in these races, while the Theologians have battled with these scientists on the theology of the unity of the race in Adam and Eve.

The Churches by their teachings, and all orthodox sacred writers have maintained that Adam and Eve were our first parents from whom all humanity on earth have been produced. Such is the strength and depth of this education, that whenever reference is made to the subject, they throw aside the organic law of God, and insist upon calling Adam and Eve our first parents.

At this point arises an important question: Are we to take as our guide in reading the Genesis, the original Hebrew, which gives us a diversity of origin in the human family, or shall we take as our guide the theologians translation of it, which makes or endeavors to make the human family to have come from Adam and Eve? As the Hebrew is the admitted and undoubted inspiration of God, and as it differs widely from the English and other translations to

which we refer, we adopt the Hebrew as our guide in the account of Creation in the Genesis.

It may be a surprise to some readers of the English Bible that Adam in the Hebrew was not the name of Eve's husband, nor was Eve created in the six days of creation, but was made from the rib of The Adam, the name of her husband, sometime after he had been put into the Garden of Eden. And although the name of Eve's husband, The Adam, appears in the first Eleven Chapters of Genesis in the Hebrew forty-seven times by name and identity, her husband's name has never yet appeared in any translation of the Bible.

St. Paul was the author of the Theology of the Unity of the race in Adam. That dogma is not found either in the account of Creation in the Hebrew, or in the Jewish religion, in the Old Testament or in Christ's Gospel in the New. Still it has been taught in the early Churches following the lead of St. Paul to the present time as Church discipline. As that dogma has no foundation in truth now, nor had it at the time the Christian religion was inaugurated, the Christian must reject it and cling to the Biblical record in the Hebrew as an Organic Law of God.

It is difficult to determine exactly where the error arose, but as the present Hebrew is from the Hebrew manuscripts from which the translation into the Greek was made, it is reasonable to suppose that the mistake occurred in Septuagint in the Greek, as from this translation was made into the Latin, and from this all other translations have been made. It was a very natural mistake as the material laws were not well understood, and the tradition of that day was that all humanity had sprung from a single pair.

In the King James Bible the translators in order to make the account correspond with the unity of the race, were compelled to drop these important Hebrew words, namely "Adam," "The Adam" and the word "And," at the head of Genesis i. 27, and substitute "man" for "Adam" and "The Adam," and "so" for the Hebrew word "And." Further in the account by interchangeably using "Adam" for "The Adam," and translating "The Adam" "the

man," and leaving out of sight the name The Adam the husband of Eve, they made out the unity of the race in Adam and Eve.

This being a very important point for the Christian to understand, we give the two verses in the Genesis which is all that relates to the creation of mankind and also give the Genesis v. 2, which clearly defines the name Adam in the day of Creation.

Genesis i. 26. And God said let us make Adam in our image after our likeness, and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle and over all the earth, and over every creeping thing that creepeth upon the earth.

Gen. i. 27. And God created The Adam in His own image, in the image of God created He him; male and female created He them.

Gen. v. 2. Male and female created He them and blessed them, and called their names Adam in the day when they were created.

From this it will be seen that Adam was the name given by God to a class of male and female created, and hence could not be the husband of Eve, while The Adam was an individual man created, and after he was put into the Garden of Eden to dress it and keep it, the following took place:

Gen. ii. 21. And the Lord God caused a deep sleep to fall upon The Adam and he slept, and He took one of his ribs and closed up the flesh instead thereof.

Gen. ii. 22. And the rib which the Lord God had taken from The Adam made He a woman and brought her unto The Adam.

This settles definitely some important points. First, that The Adam, not Adam, was the husband of Eve. Second, that Eve was not created on the day of creation among the females then created. There having been others created and living before she was made, about which there can be no question, the translation or construction of unity of the race in the following verse, is a bold error.

Gen. ii. 20. And The Adam called his wife's name Eve because she was the mother of all living.

If the construction of this verse is that Eve was the mother of all living of the Jewish line that was to evolve Jesus Christ, then it is correct.

Gen. i. 26, is the record of the Creation of the Gentile races, namely, the Caucasian, Mongolian, Malay, Indian, and Negro, while Gen. i. 27, records the creation of the Hebrew race which includes the Jews. This is proven by the word dominion in Gen. i. 26. The five gentile races have held dominion of the earth during all history, while the Hebrews, in part the Jews, attempted to build the Tower of Babel and become a nation, but God frustrated their design and scattered them among the Isles of the Gentiles and nations of the earth by confusing their language. They made a second attempt in Babylon, with the same result.

The drift of the account and history goes to show that the earth was peopled in numbers substantially as they now exist. The Caucasian having been created in Europe, the Mongolians and Malays in Eastern Asia, the Negroes in Africa, and the Indians in America. This requires the necessity of the creation of the Vegetable Kingdom substantially as it now exists for food of the animal kingdom, and for humanity. In short, that this earth and all upon it was created substantially as it now exists and has been continued by the never varying law of God by reproduction in type.

The reading world requires to be electrified and amused, hence we see how readily it snaps at any theory of creation.

Geology came forward with a very plausible theory, having for its foundation that God could not create a fossil as well as any other reproduced thing that had parents. The parents of the fossil are the previous existence of plant or animal life and necessary food for its formation. The fossil is the completed result from existing parents, and so is man, and every other reproduced thing. In the creation it was results that were created and not the parents, hence the fossil was created as a result the same as all other things were created. The geologists deny this and say that

God could not create a fossil, and this is the foundation stone of their theory. We ask, how do they know that God could not create a fossil?

Geology is the old science of mineralogy electrified with the denial that God could not create a fossil.

The Mineralogical arrangement of the various rocks, minerals, &c., corresponding with the similar arrangement of parts of the human system have the same general arrangement of parts to make a whole. Having given any particular part we are enabled at once to tell its location in the completed body. Evolution is another theory that is attracting much attention from our pulpits. We do not intend to discuss the merits of this theory, but dismiss it with all other theories of Creation, as they are anti-biblical and anti-christian.

So far as they are anti biblical, we need not give arguments. We have a plain, simple and truly scientific account of the Creation in the Genesis, and Christians believe and assume it as the work of God and His inspiration.

As far as we have seen of any theory of creation, nothing has yet appeared to overthrow that account. To deny the Genesis account of Creation, we must set aside a part of the Fourth Commandment, "For in six days the Lord made Heaven and Earth, the sea and all that therein is and rested the seventh day." It is also part of Christ's teaching in His Gospel.

All these theories which go to illustrate a different mode of Creation from the one laid down in the inspired Scripture, tend to bring Christianity into bad repute. They certainly do no good and no one can point to any good result that has come from them. When God abandoned His protection to the Jews and the Jewish religion and established the new Dispensation of the Christian religion with Christ as the Head, every element of the earth and all upon it and every natural law was in complete order. These with mankind were turned over to Christ as a new Creation with all the advantages of past experience and knowledge.

Neither Christ nor His religion was called upon to

defend any theories of creation or dogmas of religion. He had a free and open field and was alone to be guided by the laws which He found in operation at that time. There was nothing to interfere with Christ's Gospel and the new principles which it inculcated; all was a new, bright and plain road.

The Organic Laws of God together with the mandatory laws which He was to lay down in His Gospel, were the only restraint upon His teachings. It was to be a new world, a new departure and a new revelation.

We cannot be too emphatic on the point as to the responsibility of the Christian in accepting, obeying and teaching, that the material laws of God in operation at the time of the establishment of the Christian Religion were the laws of God to be recognized as part of Christianity, and binding upon it. At that time six types of humanity existed upon the earth in numbers and have been uniformly reproduced in type from that time to the present. About this there can be no difference of opinion, it is an established historic fact. The Christian abstractly has nothing to do with theories, mistakes, mistranslations or traditions on this point; he has the laws of God in operation before his eyes daily and a knowledge that these laws of reproduction have never changed during the Christian Era. This definitely settles for the Christian the question of the unity of the races from a single pair of human beings and confirms the account in the original Hebrew in Gen. i. 26, 27, and Gen. v. 2, of a diversity of people created.

We will now endeavor to show that the Organic Laws of God are all paralleled in the inspired record. The first laws named as organic were the existence of the Father, Son and Holy Ghost (the mind of God and Christ) as the Creator of all things visible and invisible and of mankind one of those specific acts. The specification of His being the Creator of all material things is found in the Genesis commencing with heaven (space) and then earth without form (primordial matter) and then light and then waters and then dry land (earth combined of primordial matter) then the gathering together the waters to

make seas, lakes, rivers, &c., and then planting the earth with the Vegetable Kingdom, then giving motion to the Heavenly bodies to make day, night and the seasons, then creating the fishes to populate the waters, and then the fowls to fly in the air, and then the animals of the earth, and lastly creating mankind. This is so clear and marvelously connects the Creator with the created, that words cannot improve the condition.

The proof of the God Head being paralleled in the Genesis is found in the creation of Adam.

Gen. i, 26. And God said let US make ADAM in OUR image after OUR likeness, and let THEM have dominion, &c.

While it is evident and plainly expressed that the creation of Adam was the act of the God Head, there is a singularity at first thought that the creation of The Adam was executed by God alone.

Gen. i. 27. And God created The Adam in His own image; in the image of God created He him.

There would seem to be about as much mystery in the language of these two creations as there is in the Creation itself. But a scrutinizing investigation will change that supposed mystery into a most interesting and valuable Biblical lesson.

On the intelligent reading of these two accounts of creation rests the whole structure of the Biblical account of the Christian religion. We do not wish to be understood as saying that the Christian religion depends upon the correct reading of these two verses, or upon the correct translation of any particular passage; but as mankind is the subject of religion, it is at least pleasant for the Christian to know that his creation from the hand of God is correctly given to him by teachers supposed to know what they are teaching.

All the Organic Laws of God are universal in their action over the subjects to which they apply respectively, and the law of obedience is the next in order for consideration.

The parallel of this law is found in the inspiration when God commanded The Adam not to eat of the tree of Life. Still he did eat of it through the per-

suasion of his wife Eve, and punishment immediately followed the disobedience. The cases of The Adam and of his daughters marrying into the Gentile races were the first and only ones recorded in the early history of disobedience; but they accumulate as the history goes on.

All Christians acknowledge that obedience to the Laws of God and punishment for their disobedience are the two great boundary lines of the Christian religion, and were equally so for the Jewish religion, and have been universal laws from the creation of mankind, and equally binding upon all men. We cannot understand how a pious good man who obeys all the laws of God, and loves Him, and whose conduct fulfils all the requirements of the Gospel should be held responsible, and be punished for the sins of another. The only exception made by God is found in the Fifth Commandment, where He declares that "He is a jealous God and visits the sins of the fathers upon the children unto the third and fourth generations of them that HATE Me and show mercy unto thousands that LOVE Me and keep My Commandments." This is a mandatory law and controls all theologies and suppositions as to the transmission of sins, or responsibility for the sins of another, as the class to which the exception applies is only those who HATE God, and its continuance only for a limited period.

This theology of responsibility for sin committed by another has been as fruitful of discussion as the unity of the race on which it has been founded. The organic law is that sin against God's Laws will be punished. Now sin is an act, mental or otherwise, and if there is no act committed, according to this organic law there can be no punishment to follow.

The theology of original sin in Adam requires sin in all of his descendants even beyond the third and fourth generations, even though they had committed no sin themselves. We say that the organic law of punishment for sin committed controls this question, that no one can be punished for sin of another because he does not commit an act of sin which the organic law requires for punishment.

We now come to the concluding organic laws of God. His ten Commandments given to Moses which ratify and confirm into mandatory laws all the previous ones we have considered. "I am the Lord thy God," confirms the law of the God Head, for if it be admitted that there is a God, then it follows that there was a Divine Christ and the Holy Ghost the mind of God and Christ, "And show mercy unto thousands that love Me and keep My Commandments." To love God is thus a mandatory law. Not to take the Lord's name in vain, keeping the Sabbath day holy, working six days and resting on the Sabbath, are each mandatory laws. "For in six days the Lord made the Heaven and the Earth and all that in them is," confirms the literal account of Creation in the Genesis, and the material laws connected therewith. "Honor thy father and thy mother," "Thou shalt not kill," "Thou shalt not commit adultery," "Thou shalt not steal," "Thou shalt not bear false witness against thy neighbor," "Thou shalt not covet any of thy neighbors possessions," are each and all mandatory laws.

A question may be asked of what utility to the Christian are all these ancient laws, as old things have passed away and Christ declared the Scriptures fulfilled. The Christian should know that the organic laws are God's platform, are fixed and immutable, and are the same from their inception through all ages to the end. When God sent His Son Jesus Christ upon earth as a Missionary to give to all the people the new dispensation, these laws were then in full force and operation, and formed part of His teachings. Reverencing these laws and the subjects upon which they act, from the uniform action of the heavenly bodies to the blade of grass in the field, a stupendous plan reaching from the creation to the establishment of the Christian religion is presented for the contemplation and acceptance of mankind.

On what does this acceptance depend? We answer that it depends upon our own knowledge, belief and faith. Then the question arises what portion of that acceptance is covered by our knowledge, what portion

by belief, and what portion by faith? To arrive at a correct conclusion, we must understand what is knowledge, what is belief, and what is faith. We answer that the establishment and action of material laws is knowledge, and belief is what may be called secondary knowledge which we derive from the inspired word of God, and faith is the acceptance of the whole plan of the Christian religion as recorded in the gospel as truth. So that faith, if it is strong enough, takes rank with the Christian as a material law.

It must be remembered that material laws never conflict with the true Word of God, and therefore we are justified if we always construe that Word as in harmony with these laws. Some claim that the making of Eve out of the rib of The Adam and the creating of Christ in the womb of a Virgin were violations of His material laws. Such people do not understand what a material law of God is. A material law is the continuance of reproduction in state or in kind of any entity. We have no account of any other human being made from the rib of a man, or any other child being created in the womb of a virgin, and hence there never has been any reproduction of the kind in the human family, and therefore this making and creation were not violations of material laws, but were bringing into existence humanity by different processes, never again used.

If the professing Christian believes in a God, and that He created the infinite number of subjects for material laws to act upon which come within His knowledge, why should he reject the creation in the Conception of Mary the Mother of Jesus, when after that Conception the child grew and was born in accordance with the material laws governing the birth of all children. The Conception of Mary was a single act of Creation by God among millions, yes countless creations, which all professing christians willingly admit to be the Act of God, while some reject all rules of logic and evidence, and deny that God could have done this one act, and for so slight a concession endanger their happiness in the life to come.

As the Inspired Word of God is the foundation of

our belief, all can see the necessity of a correct translation from the original into the various languages which are made for the education of the Christian World.

How little attention apparently has been given to this subject we have fully explained. What can we expect from such deviations from the true Word except confusion and false deductions. First let the foundation be made correct and deductions of truth will follow.

THE CATHOLIC AND PROTESTANT LAYMEN.

The layman of any true Christian Organization founded upon the Gospel of Jesus Christ, has two different and distinct relations in the terrestrial organization to which he may belong. The one may be, and often is, before baptism and entering Christ's Church, and the other is after entering Christ's Church by taking the vows of baptism. In the first condition he is bound to obey the laws of the land and the specific laws of the organization to which he belongs, which is a corporation, and its by-laws and discipline are enforced by the same means in a general way, as the laws of the land. On being baptized and on entering Christ's Church through a Christian Organization by making the baptismal vows, the member accepts the offer of God and Jesus Christ to reward him or her in the future life with happiness, if they thereafter live a life in conformity with the laws and requirements of the Gospel, or punishment for non-compliance.

There is no terrestrial law that can reward or punish a member of Christ's Church for compliance or non-compliance with the laws of the Gospel, but he or she can be rewarded or punished for compliance or non-compliance with the laws of a Christian Corporation. It is therefore idle to say that a terrestrial Christian Organization is, or can be, Christ's Church, for the one can exist without the other which is dependent upon discipline of the Christian organization. So too by by-laws and other regulations a

Christian Organization can be incorporated to receive and include only members of Christ's Church, and not to admit any others within their doors; but this would not be Christian, as these organizations are for the double purpose of teaching the gospel to make converts to faith, and furnish a place for the members of Christ's Church in which worship and other requirements of the gospel can be performed.

From this it will be seen that a terrestrial organization with multitude of places for teaching and worship, which are usually called a Church, is not the same Church as Christ's Church, one being governed by terrestrial laws, while the other is governed by the laws of God. Every layman who is deeply interested in his religion should not fail to acquaint himself with the gospel. It contains less reading than most novels, and when one is acquainted with the laws of God, material and immaterial, the reading and understanding of the truths of the Gospel are as simple and plain as any other reading.

The Christian religion is conduct spiritual or otherwise, guided by the laws of God and following the example and teaching of Jesus Christ. These are all contained in the Gospel. These teachings and examples are all consistent and governed by the organic laws of God, so that it is easy to determine what are the foundation principles of the Christian religion. From want of Gospel knowledge by the layman, christianity is generally regarded as a huge, mysterious cloud, which cannot be penetrated by human knowledge. Scraps of light are presented here and there, and duties defined here and there, but the mysterious cloud in its wholeness still remains to many.

There is some trouble and some uncertainty in reading the Gospel in the present day, as given to us by the Apostles in the various languages into which the original has been translated. But while there may be errors of translation, and errors of interpretation, we believe the essential points of the Gospel still survive; and all sincere and devoted christians should accept it as such. Christ said:

John iii. 5. Verily, Verily I say unto thee, except a man be born of water and of the Spirit he cannot enter into the Kingdom of God.

This is the alpha and omega of the foundation of the Christian religion, and contains all of faith or of conduct required by God or Christ. First as to Faith. On the faith of Peter that Christ was the Son of the living God, Christ said he would build His Church on this rock, and the gates of Hell should not prevail against it. This is the foundation of the Church of Christ, instituted for the benefit of those who accept the faith and are baptized into it. The baptismal vow completes the faith in the truths of the gospel and closes by its acceptance the contract between man and God, that he will thereafter comply by his conduct with its requirements.

This is all as we understand it of the Christian religion. There is no directions who, where, or when baptism shall be performed, so that it is done in the name of the Father, the Son and the Holy Ghost. Can there be anything simpler and easier of understanding, done by God or man?

Every Christian heart should overflow with gratitude to God for His promises so easily grasped and complied with. There can be no mistaking the simple and compact Words of Christ, reinforced by other passages of the Gospel.

The next question in order is whether these representations of Christ's teachings, that the Apostles did perform their required duties with fidelity and accuracy in this respect? If the answer be in the negative, those must abandon the Christian religion. If on the other hand they admit that the eleven Apostles did give us a true record of Christ's gospel in simple, plain and understandable words, in the language in which they recorded them, we have the reliable Word of God, and an enduring Christian religion.

Did Jesus Christ give us by His Apostles a record that could be understood by the nations of the earth according to His mandatory law of teaching, or did he give instructions to these apostles to make a record that could not be understood except by the interpre-

tation of somebody who would assume to make the gospel what it should be according to their conclusions of what was really the intention of Christ and His apostles?

Interpretation of Divine laws is a monstrous assumption and has been the direct cause of most of the dissensions, quarrelings and disputes between Christian Denominations. Civil laws, sometimes the imperfections of humanity, require higher wisdom for interpretation, but these are all the workings of weak humanity. Not so with Divine laws; they are made by perfect wisdom, where the mind of man cannot reach, follow, or fathom.

We therefore say that the Gospel of Jesus Christ is the offspring of Divine wisdom. If there be some weak minds that cannot understand it without substituting human for Divine wisdom, those would do well to follow such portions as they can understand, for there are enough of those for all practical purposes of salvation.

Now let us examine the organic laws of God, the mandatory laws of Jesus Christ as additions to the organic laws, and see if we find anything that cannot be understood by the simplest mind when they are taught orally or by reading. We mean by understanding to accept them as truth. Then, do christians accept as truth that there is a God, that Jesus Christ was the Son of God created in the womb of the Virgin Mary to be human form with Divine mind. That the God Head is composed of these two and is guided by the common mind of both, usually called the Holy Ghost; that the material or Natural Laws of God in operation at the time of establishing the christian religion are in unchanged operation now and are binding upon christians; that God requires of man recognition and obedience to all His laws, material and spiritual; that He will reward men for obedience of them, and punish them for disobedience; to accept as the laws of God, the Ten Commandments given to Moses, and which Christ made part of His gospel; to accept as mandatory laws the XI. and XII. Commandments of Jesus Christ, and the other mandatory

laws of prayer, faith, baptism and the Lord's Supper; and to the apostles the mandatory law of teaching His Gospel to all nations?

We have been unable to discover in all Christ's Gospel teachings, any new principles of morals or duty, which has not its root in some one of the above laws, except the mandatory law to His apostles to teach His Gospel to all nations. We now ask the pertinent question: Is there any one of the above laws of God or of Jesus Christ, which are requirements of Christian duty, that cannot be understood and accepted as truth? Then where is the necessity or excuse for interpretation? Without it be, to bend the Gospel to the support of some Theology, an idea of a man?

All should accept the writings of the good men who wrote of matters supporting the principles of the Gospel, but should reject any doctrines, if there be any, that are antagonistic to God's laws whether material or spiritual.

Miracles performed by authority of God are limited acts for the time being.

THE APOSTOLIC ERA.

Jesus Christ laid down in His personal teachings the entire foundation of the Christian religion with every law governing it. The first great point then was to adopt a means of circulating these principles to the knowledge of the world. Twelve of His adherents, or disciples were selected as apostles, each to represent Him to deliver His Gospel to the nations of the earth. Each was to have the same Divine powers to perform miracles as He used, so that the people would more readily believe. Each of the eleven apostles was for the purpose of teaching the gospel, to be (for this purpose) a Christ for life.

Accordingly the day of pentecost was appointed as the time to commence these apostolic teachings, and throw open the doors of Christ's Church to the world. Peter's first effort was rewarded by the conversion of three thousand souls to the faith, that "Jesus Christ was the Son of the living God" and of the truths of

His Gospel, and were baptized into Christ's Church. The question here arises, were these converts baptized into Christ's Church which He founded upon the faith that He was the Son of the living God, and on the truths and requirements of the vows of baptism to lead a life according to its requirements, or were they baptized into the Roman Catholic Organization, of which Peter was the head, and vowed on baptism to obey its by-laws and discipline in addition to those required by Christ's Church?

To belong to the Catholic, or any other Christian Denomination, a member of that organization must bind himself to obey the discipline of the organization, and if he does not, he can be suspended or dismissed, or otherwise dealt with.

The position of a member of Christ's Church is very different. Once a member, always a member, and no human power can displace him, or interfere with him. If he is a member of Christ's Church, and also a member of a Christian organization, he can be dealt with by it for any violation of baptismal vows, or violation of any discipline of the organization. His baptismal Vows are with God, to accept His promises of reward for good conduct, or to be punished for sin for deeds done in the body.

This is the contract between the members of Christ's Church and God, and is the Magna Charta of the Christian, and God will hold him responsible for any violation of that contract. The Gospel does not confine the making of this Contract to any particular Christian Organization, to any particular men, or to any particular person, or any particular position, nor does it specify the drops of water to be used in baptism, so that the using of a drop or more, or an ocean, complies with the requirements of the Gospel.

If every Organization had confined itself to the teachings of the eleven apostles in the Apostolic Era, there would be no necessity to-day to make an appeal for Christian unity, as there would be in that event, unity upon the Gospel as taught by Christ, of one Lord, one Faith and one Baptism. There are Christian Denominations so-called which do not accept

all of God's Organic laws, and the entire of Christ's Gospel, and such cannot be called Christian; but there are very many that do, and they are Christian, and if they had followed the teachings of the Apostolic Era, without any further disciplines in their organizations, peace and Christian love would have distinguished them to-day from the quarreling, bickering sects which now disturb the Christian World.

Nineteen-twentieths of all the differences between Christian Denominations arise out of Discipline and not from the Gospel. Some Denominations are so hampered by cumbersome discipline, that the principles and requirements of the Gospel are lost sight of, and the discipline has sometimes become their religion, instead of the Gospel. There is altogether too much machinery in discipline, and without the layman is a scholar in the gospel, it is difficult for him to distinguish between discipline and gospel.

This muddles up Christianity to such an extent, that it is not surprising that complications that now exist have good grounds for their existence.

Creeds as such, are not found in the Gospel, but are compilations from it of its salient points. The Apostles' Creed as it is called, was the first one adopted by the Roman Catholic Organization. The Gospel reader is surprised not to find in it the keystone of the Christian Religion, while that is set forth prominently in the Gospel, namely, faith and baptism as requirements to enter upon a Christian life, and further, that the name given by Christ to His Church (Christ's Church) is entirely ignored by name in that Creed, and another name not found in the Gospel (Holy Catholic Church) used in its stead. This latter is an indefinite name while Christ's Church is a definite one, which all can understand that read the Gospel.

It is probable that this may have been the reason why the same Catholic Organization found it expedient to make another Creed called the Nicene Creed, in which the name Holy Catholic Church was dropped, and the name One Catholic Apostolic Church was used instead. Still no reference was made in this Creed to Christ's Church, or to faith and baptism as

a means of enjoying its blessing. Time and discussion no doubt suggested the fact that the name in the Nicene Creed was too great a departure from the Apostles' Creed by having dropped the word Holy, so the Pope approved of a later Creed where the name One Holy Catholic Apostolic Church was adopted. Still no reference was made in this Creed to Christ's Church, or to faith and baptism the Key-Stone of Christianity.

It is upon this Creed that the Catholic Organization found their claim of being the only Christ's Church, from which it will be seen that the claim is based upon the discipline of their organization, and not upon the gospel. We make no comments upon these facts, leaving every one to draw his own conclusion from them, so that every layman in any Christian Denomination can see that he can belong to any one of them, and receive the benefits promised, without being compelled to belong to this Catholic Organization which claims to be the exclusive and only Christ's Church. We conclude that it will be a long time before Christian unity will be accomplished on this basis, if ever.

The Gospel teachings of the Catholic Organizations, as far as we are acquainted with them, are upon the foundation principles of the Christian religion, and it has done vast good in the past in making converts to the true faith and baptizing millions into Christ's Church, and its vast Organization promises equally great and good work for the future, but its discipline, teachings that the Pope, the Cardinals, Archbishops, Bishops and Priests are Vicegerents of Christ with permissive powers to heal the sick, cast out devils, raise the dead, and forgive sins, powers given by Christ only to His twelve Apostles, and that it is the only Christ's Church, are claims that excite the worst passions of half the Christian world that is not Catholic.

If we are rightly informed, the Pope approves of every Article of Faith and every point of discipline, and the laity accept them as the requirements of their religion. Is it then surprising that the Catholics are all bound together in one solid phalanx against all other differing opinions. From this cause they

are a devoted and sincere people, complying with all the requirements of faith and discipline. The requirements of discipline are so numerous and extensive, that the subject of these religious duties is kept constantly in their minds. The teachings begin in the cradle, all catholic mothers being engaged in this occupation until the children are old enough to attend the higher teachings in the houses of the organization.

This is but a fraction of their teachings; the numerous orders, societies, priests and nuns, almost beyond computation complete an army of devoted christian teachers. Hence it is not surprising that through this rigid attention to the whole subject, they have accepted as faith the discipline of the apostolic succession with Divine permissive powers, and the misnomer of Christ's Church for the Roman Catholic Organization. There may be found some excuse for this anomalous condition. The Catholic laity as a rule do not study the gospel much from the record of it given to us in the New Testament, but accept all of their teachings without a thought of reservation.

When the Apostolic Era was ended in the establishment of the principles of the Christian religion it was A FREE FOR ALL, because Christ's Church was to be and is universal, and it was natural that the Catholic Organization should follow the teachings of the gospel, as the apostles had done, and strive to make their converts believe that this was the only true Christ's Church, without very close investigation. No doubt their zeal overcame their absolute knowledge of the Gospel, and they fell into a rut that all subsequent catholics have followed.

If they had investigated closely, they would have found that the original number of Christ's Apostles with Divine powers was twelve, and after Judas killed himself, there were eleven. Now it is claimed that there were twelve, Matthias having been chosen by the Eleven as the Twelfth to fill the place of Judas. In the first place, there is nothing in Christ's Gospel that gave the living apostles power to fill vacancies. This is simple assumption. There were two candi-

dates for the place of Judas, Matthias and Barsabas; the lot fell upon Matthias and he was selected.

There not being a word in the Gospel that Christ made any provision for giving any one the Divine permissive powers that He gave His twelve apostles, nor allowing them to do so, these powers ceased at the death of each apostle.

Will any one pretend to say that Christ's mandatory law to the twelve apostles to teach the Gospel to all nations applied to any persons, except those named?

It was a specific command, with a specific object, and that object was that His gospel should be made known to all nations. The acceptance of His gospel after the Apostolic Era, and the teachings that would and did naturally result, is quite a different mode from the Apostolic teaching.

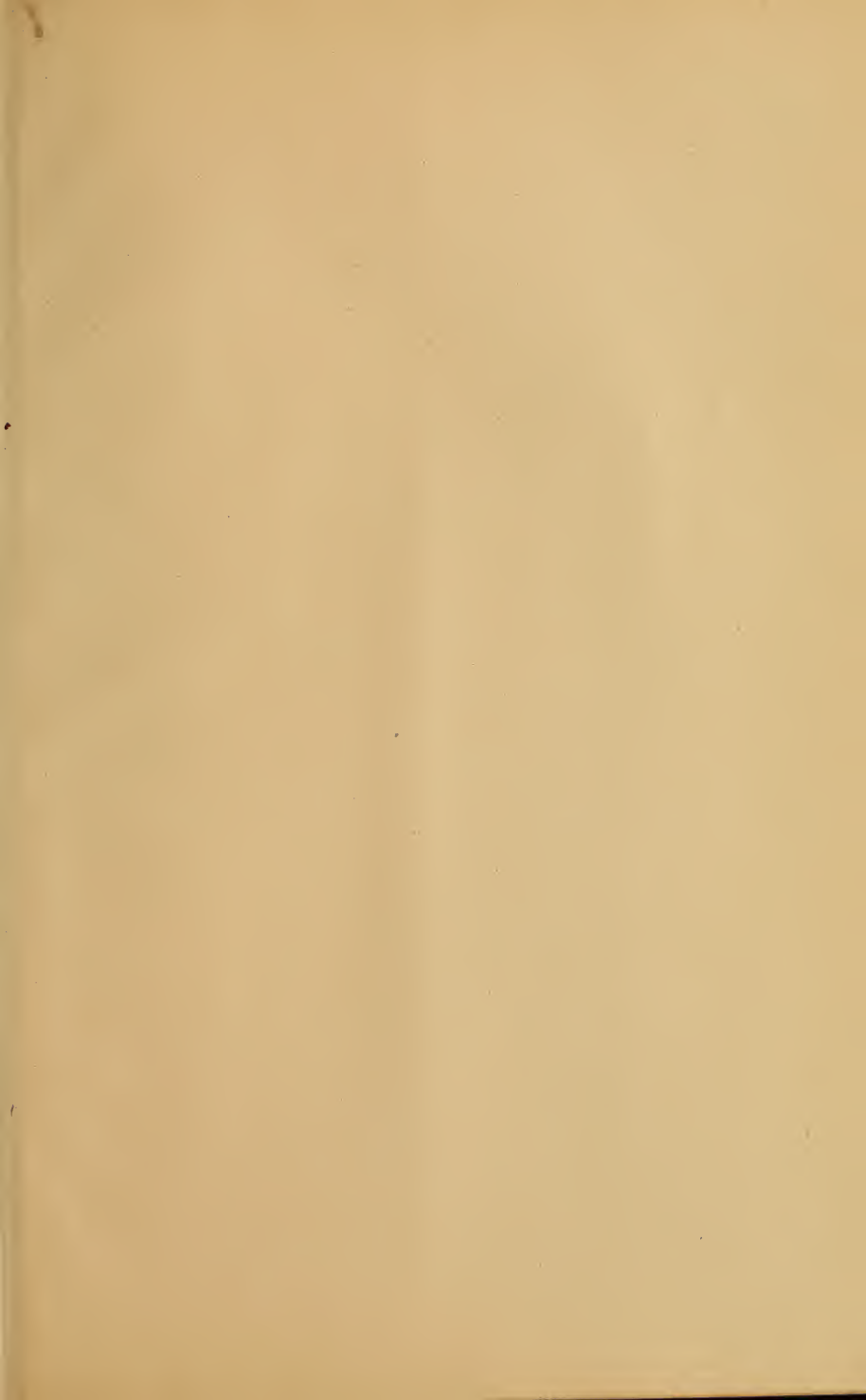
Suppose the Apostolic teachings had convinced no one in the nations of the earth, did Christ in His gospel make any conditions or arrangements for such a contingency? By no means; all was centered upon the Apostolic teachings of the eleven, and no one can gainsay that proposition. Still Christ spoke many times of the acceptance by the world of His Gospel, and that the gates of Hell could not prevail against His Church, and the course of events goes to prove His words as true, as all others of His declarations.

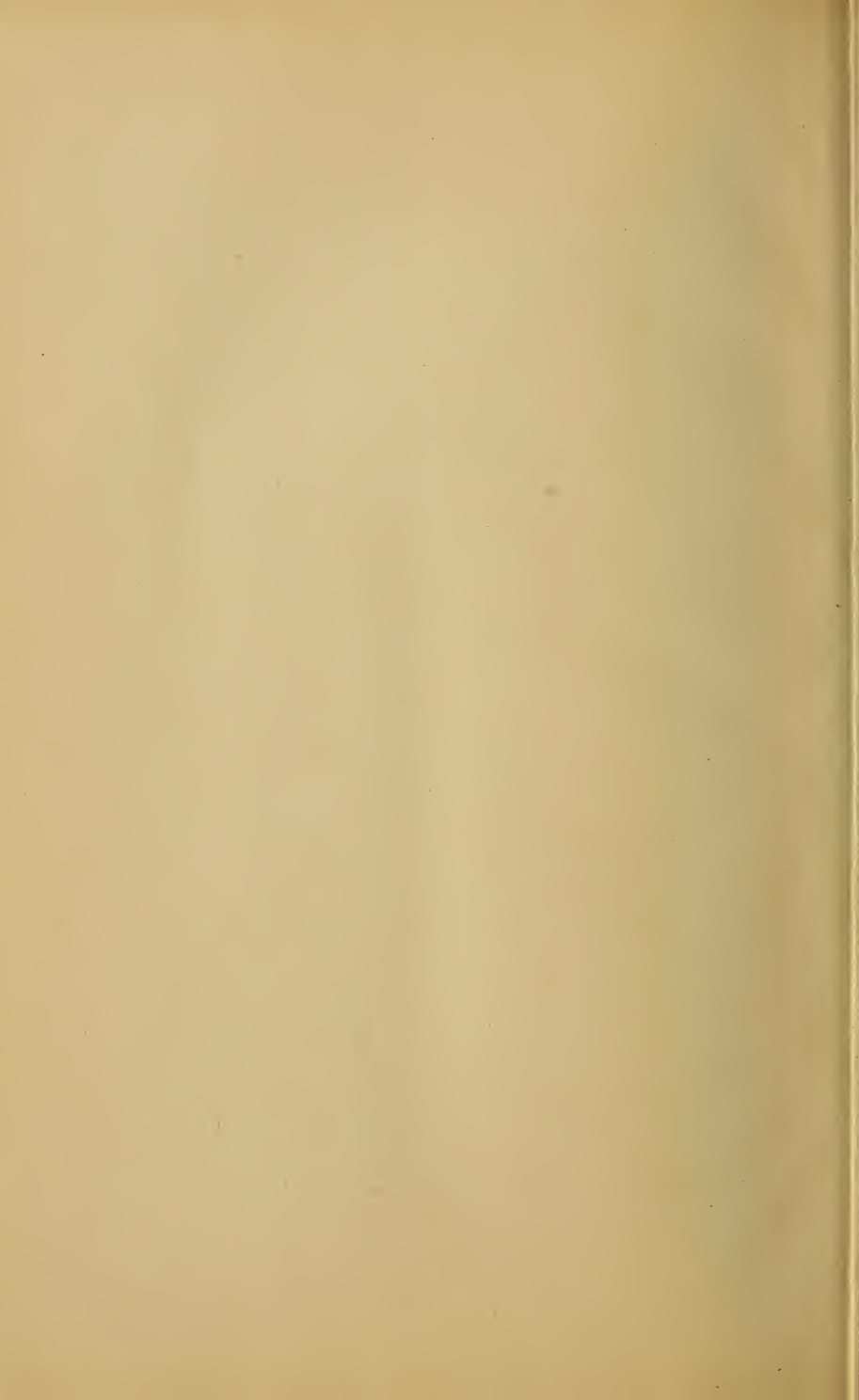
Succession of good teachers by the laying on of hands is a valuable discipline, as it holds responsible the ordainer to select the fittest for the work. The eleven apostles established this discipline as outside the gospel, as Christ never ordained any of His Apostles by any such form, but simply by selection, and the form cannot be found in His Gospel. In like manner the Apostolic succession with Divine powers forms no part of Christ's Gospel.

Christ's Church was established by Him and He was and is the only true Head. Peter was the first head of the Catholic Organization, and was the first one occupying the position of Pope, and that Organization has continued to have a Pope ever since, and to this, in a great measure, can be referred the continuance and great success of that Organization.




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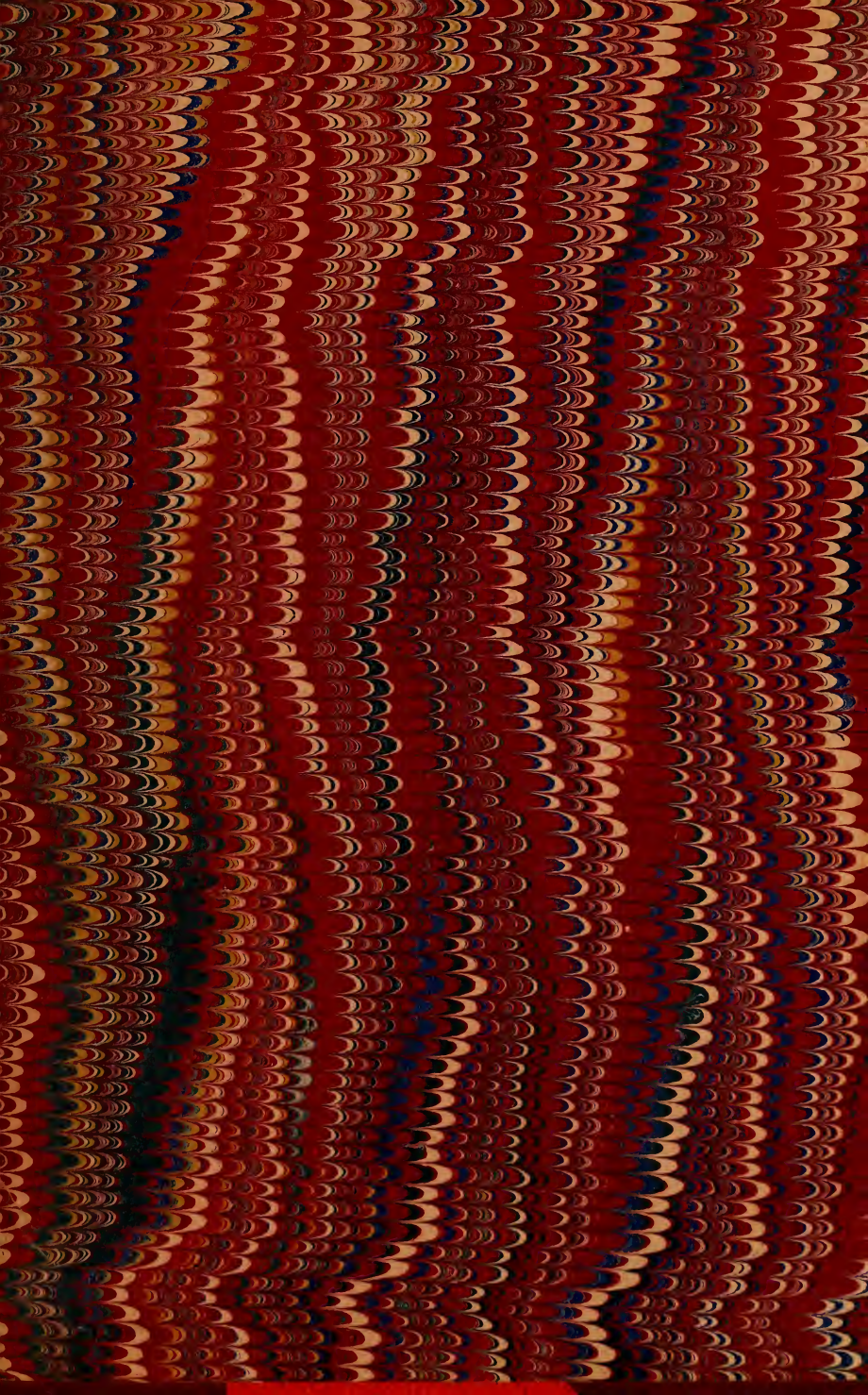




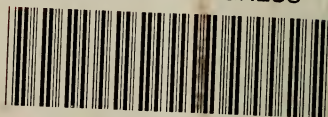
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